Imprimatur,

Edm. Calamy.

Imprimatur,

Edm. Calamy.

1199

THE JOURNAL OR DIARY OF A THANKFUL CHRISTIAN.

Presented in some Meditations upon

NUMB. 33. 2.

And Moses wrote their goings out, according to their Journeys, by the commandement of the Lord.

By *J. B.* Master of Arts, and Minister of the Gospel at *Barnstone* in *Essex*.

Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord, Psal. 107. 43.

Who hath despised the day of small things? Zach. 4. 10.

Nihil tam conveniens Deo quam beneficentia, nihil autem tam alienum quam ut sit ingratus homo. Lactan. de ira Dei ad Donat. cap. 16.

Αὕτη γὰρ ἡ εὐχαριστία ἡ ἀκριβὴς, ὅταν ταῦτα πράττωμεν δι' ὧν ὁ θεὸς δοξάζεσθαι μέλλει· ὅταν ἐκεῖνα φύγωμεν ὧν ἀπηλλάγημεν. Chrysost. Rom. Hom. 18.

London, Printed by E. *Cotes*, for *Tho. Parkhurst*, at the *Three Crowns* over against the great Conduit at the lower end of *Cheapside*, 1656.

April 25

Deo plane, quod debet, retribuere nemo poteſt, quod tam copioſe ſupra nos accumulaverit miſericordiam; quod tam multa deliquerimus, quod tam fragiles & nihil ſumus; quod tam plenus ille, & ſufficiens ſibi, nec bonorum noſtrorum egens.
Bern. Serm. 3. De adventu Domini.

Curatorem mei rerumq; mearum ex pacto Deum habeo; illi bene notum eſt quid mihi ſufficit, & quando conduceret; hactenus non fefellit, quando dubitare inciperem, & non ſimul ingratus eſſe inciperem. Foxius.

To

To the Right Honorable,

truly Noble and Religious Lord

Robert Earl of *Warwick*,

Baron of *Leez*, *&c.*

And to the Right Honorable the Lady

Eleanor Counteſs of *Warwick*,

His moſt Pious and Vertuous Conſort;

Such an encreaſe of Grace on Earth,
as may bring them to fulneſſe of
Glory in Heaven.

RIGHT HONORABLE,

AS there is no Grace that giveth more glory to God, ſo there is no Grace that hath Rom 4. 20.

more honour from God then Faith: Who though he doth all our work for us, and therefore ſhould have all the glory from us; yet is pleaſed that Faith ſhould go away with the praiſe of that which himſelf only doth. *Daughter thy Faith hath made thee whole*, ſaith Chriſt to the woman, that by the touch of his garment received virtue from him and was healed. *By faith the Iſraelites paſſed through the Red-ſea, as on dry ground. By faith the wals of Jericho fell down.* When we know that the Waters of the one, and the Bulwarks of the other obeyed the ſoveraign authority of the Word of Gods command. Yea further, as there is no Grace that brings more glory to God, ſo there is no Grace

Mark 5. 34.

Heb. 11. 29, 30.

Grace that yeelds more benefit to us then Faith: It is a Grace as the moſt uſefull, ſo the moſt ſucceſſefull, and of the largeſt capacity for our good. *As thou haſt believed, ſo be it done unto thee,* Mat. 8. 13. ſaith our Saviour to the Centurion. He that is inlarged in his faith cannot be ſtraightned in his comfort. Through Faith God the Father is our portion, God the Son is our pledge, God the Holy Ghoſt our earneſt; Heaven our home, Holineſſe our way, the Angels our gard, the Saints our company, the World our ſervant, and the Promiſe under ſeal our ſecurity. And what would we, what can we have more? yea ſuch is the large capacity of this Grace of Faith, that could we be rich in

that grace, we might have our wils even with an overplus. *Oh woman*, ſaith our Saviour to the woman of Canaan, *great is thy faith, be it unto thee even as thou wilt*. *Luther* was ſo ſtrong in faith, and therefore ſo powerfull in Prayer, that when *Frederick Myconius* his dear friend was ſick, he prayed for his recovery, and uſed theſe words, *Hoc peto & volo, & fiat voluntas mea*, This I aske, and this I will, and let my will be done; a while after *Myconius* recovered according as he had prayed. Whereupon *Juſtus Jonas* ſaid of *Luther*, *Iſte vir potuit quod voluit*, That man could have what he would.

Mat. 15. 28.

Now the reaſons why through faith we may have what we will, and more then we will, are theſe three. First,

Firſt, Becauſe by Faith we live the beſt life in this world; From life to life, how vaſt a diſtance is there? from the life of the higheſt Angell to the life of the loweſt Muſhrome, how great a difference? 1 There is the life of Vegetation, and that is the life of Plants. 2 There is the life of Senſe, and that is the life of Beaſts. 3 There is the life of Reaſon, and that is the life of Men. 4 There is the life of Faith, and that is the life of Saints. Now according to the kinde of life, ſuch is the capacity of the creature. The life of a Beaſt is more excellent then the life of a Plant, and therefore more capable of good. The life of a Man is better then the life of a *Beaſt*; and the life of

a Saint far above the life of a
Prov. 12.26 meer Man. *The righteous is more excellent then his neighbour*, ſaith *Solomon*; and therefore more capable of good, the good of the body and the ſoul, the good of this life and of that which is to come. As we have believed, ſo ſhall it be done unto us, much faith, and much comfort, whilſt we live: rich in Faith, and rich in Glory, when we ſhall go hence and be no more ſeen.

Secondly, Becauſe other Graces make us like unto God, as Wiſdome, Holineſſe, and Righteouſneſſe; but Faith makes
Joh. 1. 12. us Sons of God: *As many as received him, to them he gave power to become the Sons of God, even to them that believe in his name.* And if we be Sons, we are capable

ble of an inheritance incorruptible and undefiled, and that fadeth not away, reſerved for us in the heavens; *For if Sons, Heirs, Heirs of God, and co-heirs with Chriſt, who is heir of all things.* Such a man is capable of being heir to an Eſquire of a vaſt eſtate; not becauſe he is like him, but becauſe he is his Son. Other graces make us like unto Chriſt, as Humility, Zeal for Gods glory, and Love to the Brethren: but Faith makes us members of Chriſt: and it is our memberſhip, our union to Chriſt, our communion with Chriſt, that makes us capable of all that grace and glory that he hath for us, for he is only the Saviour of his body. A painted arme and a woodden legge are like thoſe members, Rom. 8.17.

members, but they draw no virtue from the head. It is, becauſe we by faith live in Chriſt, and
Joh. 1. 16. grow up with Chriſt, *That of his fulneſſe we receive grace for grace.*

Thirdly, Becauſe Faith is a grace by which we venture upon the willingneſſe and power of Chriſt to ſave and ſuccour us. Every true believer is a Merchant adventurer, whoſe returns muſt be greater then his ventures, or he cannot live; even ſo it is with every believer, if God whoſe thoughts are above our thoughts, ſhould not ſend in to our Faith more then we come for, we ſhould live but
Mark 2. 5. barely. The believing Palſie man and his friends, venture upon Chriſt for health; but when Chriſt

Chriſt ſaw their faith, by which they brake through all difficulties (for they would uncover the roof of the houſe where he was, rather then not come to him) he gave him health, and the pardon of his ſins too, which was more then they came for. The Prodigal ſon ventures far upon his Fathers love, yet craves no more but the place of an hired ſervant; but he is entertained as a Son, he is clad with the beſt robe, and fed with the fatted Calfe; he hath a Ring for his hand, and Shooes for his feet, very rich ſupplies not only for neceſſity, but ſober delight, which was more then he deſired. *Jacobs* ſons venture into *Egypt* for Corn in a time of Famine, and they return with Corn, and

Luk. 15. 22.

Gen. 45. 25, 26.

Money in their ſacks, yea with very good news at laſt, *Joſeph is alive and Governour of all Egypt.* Even thus it is with a believer that can in a ſtraight venture upon God in Chriſt according to a promiſe; his returns are often above his ventures. Faith is the greateſt gathergood in the world; for it is not only according to our faith, but often abo ve our faith. When the prayers offai th are anſwered mercies are multiplyed. When *Solomon* through faith beg'd of God for a wiſe and underſtanding heart, by which he might be able to judge his people; God gave him wiſdome, and moreover riches and honour more then any King had before him, or ſhould have after him, ſo that his

his returne was far above his venture.

Are theſe things ſo? what an happy condition are they in then that believe in the name of the Lord Jeſus? and who would not upon theſe terms make it good to their own ſouls, that they have obtained this precious grace of Faith? And that they have this grace, I know no better evidence then this, That they have high thoughts of it, and ſet a great price upon it. Now undoubtedly ſuch as have a true eſteem of faith, will improve all times and talents, will imploy all means for the ſervice of their faith, that they may abound therein. And what better means can be uſed for the advancement of faith in the growth and ſtrength

of

of it, then a rich treaſure of experience; every experiment of Gods favour to us, being a good prop for our faith for the future. *Thou breakeſt the heads of Leviathan in pieces* (ſaith the Pſalmiſt) *and gaveſt him to be meat to the people inhabiting the wilderneſſe:* that is, Thou (O Lord) didſt overthrow *Pharaoh* and his Hoſt in the Red-ſea: which experiment of thy power and goodneſſe, was as meat to the people in the Wilderneſſe, which might uphold their hearts in the midſt of thoſe many evils that were either feared by them, or inflicted on them in that vaſt, and howling deſert. God hath, and doth, and will, is the language, and ſhould be the conſtant tone

Pſal. 74. 14.

of

of faith amongſt all the Saints of God. So did *Jacob* plead with God when he was ready to meet with his brother *Eſau*; *With my ſtaffe I paſſed over this Jordan, and now I am become two bands. Deliver me I pray thee from the hand of my brother, from the hand of Eſau.* So did *David* argue before *Saul*, *I ſlew the Lion and the Bear, and this uncircumciſed Philiſtine ſhall be as one of them.* So did aged *Paul* reaſon, *I was delivered out of the mouth of the Lion, and the Lord ſhall deliver me from every evill work, and will preſerve me unto his heavenly Kingdome, to whom be glory for ever and ever, Amen.* Now doubtleſs ſuch as will be well ſtored with ſuch a treaſure of experiments, had need keep a

Gen. 32. 10, 11.

1 Sam. 17. 36.

2 Tim. 4. 7, 18.

conſtant Diary by them of all Gods gracious dealings with them.

To commend which duty to ſuch as deſire to grow in this grace of Faith, and abound therein with thankſgiving, is (Right Honorable) the main ſcope of this preſent Subject, which I have taken the boldneſs to dedicate to your Honors; and do humbly pray that it may paſſe abroad under your Name and Patronage. If any aske why I trouble the Preſſe, that in theſe dayes is ſo oppreſt with a glut of Books. I anſwer, that it was not out of any vain humor of mine to appear in Publick, who am ſo far privy to mine own wants and weakneſſes, that I may truly ſay, not onely as

St. *Paul*,

St. *Paul*, *I am leſſe then the leaſt of all Saints*; but as *Ignatius* once ſaid of himſelf, *Non ſum dignus dici minimus*, I am not worthy to be called the leaſt: So that I could never judge my ſelf able to write any thing that might endure the teſt of your judicious eyes, or the cenſure of this criticall age. But indeed, that which principally hinted to this ſervice, was partly a deſire I had to promote a common good; being very confident that ſuch Chriſtians who walk much with God, and obſerve him in the wayes of his Providence, may be provoked to this duty, and reap much good thereby. For without doubt, this work here commended, is very uſefull, though the duty be ſeldome Ephes. 3. 8.

practiſed, becauſe the ſubject is rarely handled. It is as untroden a path, as ever I have gone; who have had ſcarce a little day hole of light to direct me, much leſſe a Cloud of witneſſes, or a Pillar of fire, or a Star to guide me. Partly, and indeed, that which chiefly incouraged me hereunto, was the memory of thoſe great favours which I have received from both your Honors; the one my moſt Noble Patron, *Qui curat oves ovium*que *Magiſtros*, A true friend to the Church of God, and the Miniſters of it. The other, my moſt bountifull Benefactor. Nor would I give your Honors thanks *in aurem vel in angulo*, but ſo publickly that I may have as many eye-witneſſes of my hear-

ty

ty acknowledgment of your goodneſs, as there may be courteous Readers of this Book, And do preſnme that if your Honors will be pleaſed to throw away an hour or two in the peruſall of theſe lines, you may be hence encouraged more and more to obſerve God in the wayes of his providence, and keep ſome memorials by you of his goodneſſe to you and yours; which may much encreaſe your faith in him, enlarge your love to him, and fortifie your hearts againſt the evils of theſe times. *Conſidius* a Senator of *Rome*, one day boldly told *Cæſar*, *That the Senators durſt not come to Councell for fear of his Souldiers.* He replyed, *Why then doeſt thou goe to the Senate?* He anſwered, *Becauſe*

my age takes away my fear. Antient Chriſtians ſhould be very bold and couragious in evill days, becauſe they are or ſhould be ſtored with much experience, which will much encreaſe their faith, and abate their fears. God in rich mercy to you and many others, hath added to your lives many daies, and your hoary heads are a crown of glory to you, being found in the way of righteouſneſs, and therefore you are by this time I hope above the fears and flatteries of all the world. Now that the God and Father of our Lord Jeſus Chriſt, who hath abounded toward you both, not only in the outward comforts of Honor and Wealth in the eyes of men, but that which is far better, in the knowledge of God

and

and practiſe of holineſſe before his Saints, would make you perfect to do his will, and work in you an encreaſe of all thoſe graces of his Spirit, that do undoubtedly accompany ſalvation; that you may live in his fear, die in his favour, reſt in his peace, and riſe to his glory; is, and ſhall be the prayer of

Your HONORS

Much obliged,

And

Moſt humble Servant,

John Beadle.

BRITISH MUSEUM

TO THE READER.

Christian Reader,

OUR blessed Saviours caveat about what, and how we hear of the things written by God, as how to hear and read also Books written by men, is now most seasonably needfull; when many soul-sick stomachs are so childishly weak, they know not how to refuse the evill, and choose the sound and good food for souls. Mark 4. 24. Luk. 8. 18. 1 Tim. 6. 4. ἀλλὰ νοσῶν, *vid. marg.* Isa. 7. 16.

To quicken then thy appetite to this savory meat, held forth in this Pious Tract (that thy soul may eat, walk in its strength,

ſtrength, bleſſe God, and the dreſſer of it) let me walk with thee a while in the withdrawing room of a Preface, about ſome few things concerning the Author and work it ſelf.

I preſume not my ſingle teſtimony to add to the credit or value of either (the Surety ſhould be of more note and worth then the Principall) yet my duty of honour and love to him, my zeal and deſire to advance ſuch a deſigne, emboldens me beyond my ability, with a learned pious Ancient, in a ſubject not unlike this, Of the ungratefull enemies of Grace, in his time, the Pelagians.

Proſp. de ingratis—

Congenita in Chriſto gentis mihi caſtus ab alto. Inſinuatus amor proprias excedere vires Me jubet.

Concerning the Author of this *Journall of a Thankfull Chriſtian*, my knowledge hath been above twenty years ſtanding; we were of an intimate ſociety and vicinity for many years, we took ſweet counſell together, and walked unto the houſe of God in company. He was my guide, and my acquaintance, as *David* hath it. We oft breathed and powred out our ſouls together in Prayer, Faſting, and conferences. When walking after the Lord in a wilderneſſe, we had leſſe allowed li-

Pſal. 55. 13, 14.

berty, but more inward enlargedneſſe of Spirit. At which time he had the happineſſe of a younger *Eliſha* (not to powre water on the hands, but) to be watered by the droppings of that great *Elijah*, that renowned man of God in his generation, Reverend Mr. *Thomas Hooker*, and hath had ever ſince the bleſſing and ſavour of much of his ſpirit reſting on him, as was ſaid of *Eliſha*. And having mentioned that Name of pretious memory, Worthy Mr. *Hooker*, now at reſt with the Lord (Saint *Hooker*, I may call him as *Latimer*, Saint *Bilney*) it is a reall practiſe of this Chriſtian Diurnall, to acknowledge with all hearty thankfulneſſe to God in Chriſt, before the world, that great mercy, and unſpeakable bleſſing, which *Eſſex Chelmſford*, this Author, my ſelf, and many others then enjoyed, in the labours of that Powerfull, Soul-ſaving, Heart-ſearching Miniſter of Jeſus Chriſt: for which rich grace and compaſſion towards us, we hope ſome of us ſhall bleſſe and praiſe his glorious Name, in a better world, to all eternity.

2 King. 3. 11.

Chap. 2. 15.

As

As for this Authors painfulneſſe, and faithfulneſſe, it's well known to all that know him, how greatly they ſhined forth in him, whilſt in a very ſmall place, and how ſince advanced (by the bounty of his truly Noble and Honorable Patron, to a higher, and but neceſſary ſubſiſtence) they have continued and increaſed; In Catechizing, Preaching on the Lords dayes, and working dayes, holding up the uſe of thoſe ſoul-feaſting Sacraments, even unto theſe our dayes; wherein theſe Wels have been either ſtopt up, or leſſe drawn at; theſe choice diſhes, either ſet off the table quite, or ſeldome fed on, to the leanneſſe of many ſouls.

Neither is he only a Practicall, but in life and practiſe a Preacher as in other particulars, ſo in the ſubject of this Treatiſe, Thankfulneſſe; which as he hath put forth a monument and memoriall of herein to God and Man; ſo I hope, his name ſhall live in it, and I heartily deſire, thy ſoul and mine might live more thankfully by it. As *David* towards the end of his Book of *Pſalms*, ſo this ſinger of *Iſrael* towards the end of

of his dayes, ſummons a conſort of all, to bleſſe the Lord; for which thankfulneſſe in ſo many gratulatory Pſalms, ſome have thought the former, and we may in charity hope the latter, a man after Gods own heart.

Which ſacrifice of Thanksgiving and Praiſe, exciting others alſo, and calling them to it, is now the more ſignally exemplary in him, as his outward eſtate is not overmuch, (he being rich eſpecially in *Aſhers* bleſſing, many children) and whileſt he with many other burning and ſhining lights, once rejoyced in, yet now are become Lamps deſpiſed, by many at eaſe, and troden out as ſnuffes, before God put on the extinguiſher of death. Deut. 33. 24. Job 12. 5.

I ſay now, to ſet himſelf over the Thankſgiving, and ſet out ſuch a Pſalm of praiſe, is thankfulneſſe in deed, and worthy of an *Higgaion Selah.* Pſal. 9. 16. Neh. 11. 17. & 12. 8.

For the work it ſelf, as *Solomon* of the virtuous woman, Let it praiſe it ſelf in the gates; its ſubject being Praiſe and Thankfulneſſe, it will carry its commendation in its Name and Title, Φερώνυμοι.

as

as ſome Emperours, *Commodus*, *Pius*, did; a work worthy of thanks and praiſe.

Beſides the ground (or plain ſong, as I may phraſe it) and matter of it, the forme and deſcanting about it, ſet off with many Hiſtoricall applications and Scripture alluſions, yea minding us of ſome duties obſolete and quite out of faſhion; all theſe as graces, may render this, a new ſong; and ſo not only profitable, but more pleaſurable and acceptable to the Reader.

In a word, the whole is a Pillar of Praiſe, an *Eben-eZer* ſet up to the name of the moſt high God; an *Ed*; a Stone of witneſſe, both of Gods goodneſſe to us, and of our evill and unthankfulneſſe againſt him.

1Sam.7.12. Josh 22.34.

Praiſe and thankſgiving is a ſervice becoming the upright, proper to the Saints, a work of pure grace when purely offered; Confeſſions, petitions, nature, outward wants may excite to; but as they ſay of vain ſwearing, curſing, it's all Devill, no profit, pleaſure tempts to it; and as one of murmuring, called it the Devils mouth: ſo contrarily bleſſing, praiſing is all God, ſuch a mouth is the

Os Diaboli, Irenæus.

mouth

mouth of God; it's the ſervice of triumphing Saints, and ſpirits of men made perfect; Angelicall, Heavenly, moſt ſpirituall, and of higheſt divine extract. The fire muſt come from above that kindles this Sacrifice. Chriſt alone is the Maſter and teacher of this muſick, who only can teach it, and tune our hearts for it, *Pſal.* 51. 17. & 119. 7.

2. Yea tis a better bleſſing (a thankfull praiſing heart) then the bleſſings for which we commonly bleſſe God; theſe are earthly, temporall, moſtly; this is a gift of eſpeciall grace, an unſpeakable gift.

Praiſe compared with petitionary Prayer, that excellent piece of Divine worſhip, excels it as far, as it is better to give then to receive.

3. It is the moſt proper homage and ſervice to God; therefore by God ſtyled, *Glorifying him*, *Pſal.* 50. 23. Who though he be in his name exalted above all bleſſing and praiſe; yet it ſuits him beſt to receive, and is the higheſt we can give, and therefore is called, *A bleſſing of God on our part*; ſo much as man a worme, ſo far the leſſe, Neh. 9. 5.

can

can blesse him that is so infinitely the greater.

Vrsin. Catech. Some Divines make the third part of Divinity, Gratitude, Thankfulnesse.

It's not only to continue in eternity, the only service, when believing, confessing, and mourning for sin shall be no more; but here in this world, it's ever needfull, as salt to every sacrifice, for all things, at all times, *Ephes. 6.*

I will praise the Lord at all times, whilest I have any being, saith *David.*

Thou art my praise, said weeping *Jeremy.*

Paul in sufferings above many, in Doxologies above all.

The Church consuming, saw mercy to blesse God for.

Job blessed God taking away, as giving.

Jesus Christ who lived under the Crosse, and died under the Curse, yet had oft, *Father I thank thee*, in his blessed lippes.

4. It's

4 It's most profitable to our selves: as a sinfull oath is fitly called a word compassed about with death, so this blessing with life, and many blessings; the showres of heavenly blessings descend upon the ascending of these vapors; we give for our selves in thanksgiving, as the Italian forme of begging is, *Do good for your selves*; we are the greatest receivers. We manifest Gods goodnesse herein, but procure our own, yea blesse our selves, in blessing him. Eccl. 23. 11, 12. Job 36. 27. *Ascensus gratiarum descensus gratiæ.*

Now this Treatise is a help to this heavenly exercise. A sacred Ephemerides, The Annales, Chronicles of the glorious Acts of the King of glory, The Court-Rolles and Register-book for Conscience to keep Courts by.

Which Records well kept, and diligently read, would not only procure rest (as his Chronicles did to him in *Esther*) to our souls, in this restlesse night of our life; and as by past bounty did cause *David* to return to rests in the plurall, *Psal.* 116. 7. But might also stir us up to honour our deliverer, Psal. 116. 7. *rests. Hebr.*

the God of our mercies and ſalvations, as *Ahaſuerus* advanced *Mordecai*.

This Book affords wood, call thou to God for the Lamb and fire; for this ſacrifice, the matter and heads in it are fuell for our Faith and Thankfulneſſe.

We have our State Diurnals, relating the Nationall affaires. Tradeſmen keep their ſhop books. Merchants their Accompt books. Lawyers have their books of preſidents. Phyſitians their Experiments. Some wary husbands have kept a Diary of dayly diſburſements. Travellers a Journall of all they have ſeen, and hath befallen them in their way. A Chriſtian that would be exact hath more need, and may reap much more good by ſuch a Journall as this. We are all but Stewards, Factors here, and muſt give a ſtrict account in that great day to the high Lord of all our wayes, and of all his wayes towards us.

This Journall is now (in our generation ſo ungratefull, and unmindfull of Gods judgements and mercies) a word in ſeaſon running on its wheels. We muſt be holy Antipodes to ſinfull times.

Prov. 25. 11. *Heb.*

Pſ. 119. 126, 127.

We

We like froward children, either caſt away what we have, if not all we deſire; or dote on what we have received, and neglect to return acknowledgement and obſervance; our owne glory we ſeek, not the glory of God that gives all.

Many earthly Lords in theſe dayes of overturning, loſing their Rentals, have loſt their Quit-rents. The moſt high heavenly Lord Jeſus Chriſt, is the greateſt ſufferer and loſer in our dayes, he hath loſt his quit-rents of Praiſe and Thankſgiving from men; yea he hath loſt and ſuffered in his name, glory, day, worſhip, law, government, offices, officers; well and timely then ought his Stewards and Bailiffs to demand, and call for by new rentals, thoſe old Quit-rents and arrears long agoe due; which if denyed, we may well fear his training for his right, and taking forfeit of all.

Allusion to the Authors name *Bedle*, an officer of a Court, a Bailiffe errant κήρυξ. v. *Minſhewes* Dictionary. Dr. *Cowels* Interpreter.

Satan that cunning wraſtler hath witched us, or rather bewitched us in ur preſent age, from one ſide and ex- eam to another; the whole fabrick of eligion (which we expected to be re-

paired and reformed) is almoſt quite caſt down; many are fallen from Formality to Prophaneneſſe, from Superſtition to Atheiſme: which was the Propheſie of Worthy Mr. *Greenham* of theſe dayes, long ſince expreſſed in his works, when he inſtanceth of a Papiſt that fell to Familiſme, and thence to Atheiſme in his dayes.

Mr. *Greenhams* works *folio p.* 3.

Many by idolizing ſome preſcribed formes, now caſt off all formes of prayer; and too many from Cathedrall chanting, are come to reject that ſweet heavenly Goſpel ſervice of ſinging of Pſalms: yea ſo far from keeping a Diary of bypaſt mercies, that they ſlight and omit dayly bleſſing of God in their families, and at their meals, for their dayly bread and preſent mercies, though contrary to Scripture precepts and preſidents; as if their food ſuited not their ſtomachs unleſſe it were profane, (like themſelves) that is, not ſanctified by the Word and Prayer.

The ſacrifice of Thankſgiving was to be eaten on the ſame day, as one well notes; and in well ordered families ſinging Pſalms, as Prayers, hath been a dayly exerciſe.

B. *Andrews* Catech. *fol.* referring to Lev. 7. 15.

'Twa

'Twas a grave and juſt reproof of a right Reverend Father in this City, preſent with his Brethren on their days of Humiliation and Prayer, he commended their large Confeſſions and Petitions, but diſcommended their failing in Thankſgiving. Dr. *Gouge.*

And 'twas well anſwered by another, to one complaining of many wants and weakneſſes, Be thankfull, be thankfull.

We look more after our priviledges by Chriſt, then our duty we are to practiſe towards him; like Tenants, not ſo ready with their Rents, as to ſee their Covenants from the Landlord be made good to them.

But Ingratitude is a ſin condemned by the light of nature; the Heathen had their Hymns to their Gods. *Lycurgus* made no law againſt it: man in requiting kindneſſes being a law to himſelfe.

In *Athens* a ſervant ungratefull after manumiſſion, his Maſter had an action againſt him, and might reduce him to bondage. *Valer. Maxim. l. 2. c. 1.*

2 Tim. 3. The unthankfull and unholy goe together in the Word, and are parallel with the evill.

Unthankfulneſſe is the grave, the hell of benefits, the curſe of bleſſings, a wind that dries up mercies. *Let nothing be loſt*, ſaith our Saviour; *Bernard* applies it to favour from God.

Luk. 6. 35.

Ingrato quod donatur deperditur. Senec.

Ingratitudo beneficiorum perditio. Ventus ureus & ſiccans, &c. Bernard in Cantic. Serm. 51.

Nor only mercies and ſignall works of gracious providence, but judgements, great changes, overturnings, and the ſins of the age are to be regiſtred in this Chriſtian Journall, as this Author well mixes the ingredients of this Diary.

As we have two ears, to hear the rod threatning, as the Word promiſing; ſo two eyes, to ſee ſins and ſufferings, bleſſings and mercies. Some would have us note the works and operations of God, wherein God hath exceeded to them; but we muſt alſo conſider, wherein they and others have exceeded againſt God in their tranſgreſſions, as *Job* hath it; and the judgements both ſpirituall and temporall of our times, elſe we may be equally deſtroyed,

Job 36. 9.

Pſal. 28. 5.

and

and ſure ſhall not keep a faithfull Journall.

There is a book of three leaves thou ſhouldeſt read dayly to make up this Diary; the black leaf of thy own and others ſins with ſhame and ſorrow; the white leaf of Gods goodneſſe, mercies with joy and thankfulneſſe; the red leaf of Gods judgments felt, feared, threatned, with fear and trembling.

But what needs this waſte, may ſome ſay, *of time and paines? it's too ſtrict and preciſe a practice, a hard ſaying, at leaſt a duty too legall for Gopel liberty.*

Anſw. 1. Gods law is a law of liberty to a gracious heart. None of his commands grievous; yea and each command requires not only the duty it ſelf, but the help and means to that duty to be obſerved, as Divines generally hold. Now this Diary is a Directory and help to praiſe and thankfulneſſe; yea indeed to the whole practicall part of Religion. The Phariſee was thankfull for ſpirituall mercy, and our righteouſneſſe by Chriſt muſt exceed Scribes and Phariſees, upon the penalty

Ambulandum eſt præceptis per viam Regiam. B. *Andrews* Catech. *fol. p.* 91.

nalty of the losse of heaven, *Luk.* 18. *Mat.* 5. 20.

2. Nor is this imposed on all upon pain of damnation, or so exacted as the totall of all mercies, providences must be registred. Who can number the stars, or sands; Gods blessings, or our sins? the most eminent of the first magnitude are to be noted down; as all our sins are to be laid to heart, but especially the most hainous.

Psal. 40. 5. & 71. 15. 94.

3. If thou feareſt to be overstrict in practicall godlinesse, sure without fear thou wilt be soon over loose and careless: thou feareſt not to be strict for thy estate and outward concernments, why art thou lesse carefull for thy soul? many not exact in casting up their books, they have cast them up; thy Audit will be strict, so should thy accounts be.

Qui timet esse bonus non timet esse malus.

4. Lastly, the ingenuity of grace in the soul, cals for thus much, not only to endevour what may safely carry thee to heaven, but that which may most advance Gods glory, and thy souls prosperity and happinesse.

God

God kept a Diary in the Creation of the world, *Gen.* 1. to preſident this practiſe to us.

Yea he keeps a Book of Remembrance for us that think upon his name, he numbers our hairs, bottles our tears, writes us upon the palms of his hands, forgets not any of our works of love to his name; Regiſters our names in heaven, and ſhall we write down his name, works, love, in water, in the duſt on earth? Shall he lay up our droſſe, and not we his gold? Shall he remembring us, bleſſe curſes to us; and ſhall we by ingratitude and forgetfulneſſe of him, curſe his bleſſings to us? He hath called us to inherit a bleſſing, and to bleſſe them that curſe us; and ſhall not we bleſſe our bleſſed God, that bleſſes us? So much the more now as we expect and deſire ſome ſettlement of truth and peace. Mal. 3. 16. Neh. 13. 2.

Bring in your tallies of old, if you look for new mercies to be put upon your account.

But why do I detain thee ſo long without in the portall of a Preface? go in, ſet thee cloſe to this divine Arithmemetick;

metick; ſums are beſt caſt up in ſolitarineſſe; retire into thy ſelf, ſet thy heart on Gods wayes to thee, and on thine own wayes to him. I heartily deſire thy thriving in this ſpirituall ſoul-trade.

Study, not only the notionall Numeration, Addition and Multiplication of particulars recited and ſet down in this Chriſtian Journall; but above all look to the rule of Practiſe, which in this is the true Golden rule indeed.

I may ſay (to conclude) of this Book as one of the Scripture, *They are words to be lived and practiſed, not read only.* And as another of the 119 *Pſalm*, *They are good and true Catholicks indeed who follow both ſound faith and good manners.* This muſicall leſſon of Praiſe and Thankfulneſſe muſt be well practiſed.

Verba vivenda, non legenda. Aug.

Egidius Abbot of *Norimberg*, *Boni Catholici ſunt qui & fidem integram ſequuntur & bonos mores.*

Which that thou mayeſt do, both make thy Journall, and thy life and journey to heaven, anſwerable to ſuch a Journall, go to him and ſet out in his ſtrength, *Who is the wonderfull numberer*, as *Daniel* ſtyles him; who can teach thee to number thy dayes, ſins, Gods diſpenſations to thee and others; yea

Dan. 8. 13. marg.

yea and how to profit by all, even the Lord Jesus Christ, who is the Way, Truth and Life, without whom we can do nothing, and by whom we can do all things; In whom craving thy prayers and praises for him that is lesse then then the least of all his servants and mercies; yet is, and rests thy soul-friend and servant in him our common Saviour.

Ironmonger-lane
London, Octob.
12. 1655.

John Fuller.

In Reverendi viri Mr. Johannis Bedle *Tractatum pium, & eruditum, viz. Grati erga Deum animi.*

Astronomi populo collecta Diaria vulgant: Diarium.
Theiologi hæc reliquas vincit Ephemeridas.
Dat chartis loca visa suis spontaneus exul,
Alter ut incertos dirigat inde pedes:
Ad superas Cœli (namq; hîc via lactea) sedes Itinerarium.
Hinc pia mens fœlix carpere discat iter.
Scribitur heu nimiùm, vitiatur casta papyrus,
Nugarum levium pondere præla gemunt,
Quas bis tinctorum, vel quas lymphata Tremen-
Secta parit, libros jurgia dura replent. (tûm
At pietas, candorq; nitent hoc Codice, pectus
Exhibet authoris pagina quæq; sui.
Quicunq; inspicies, è nato nosce parentem,
Ore refert patrem. Quod docet, ipse facit.

C. G.

Books lately Printed for *Tho. Parkhurſt*, at the ſigne of the Three Crowns, over againſt the great Conduit at the lower end of *Cheapſide*.

DR. *Richard Sibbs* his Commentary upon the Second Epiſtle to the *Corinthians*, publiſhed for publick good by *Tho. Manton*. in *Folio*.

Mr. *John Cotton* his Expoſition on the Firſt Epiſtle of *John*, with Doctrines, Reaſons and Uſes. in *Folio*.

There will be ſhortly extant, a Book Entituled, Cathechizing Gods Ordinance, or A ſhort Treatiſe concerning that Ancient, approved and ſoul-edifying Ordinance of Catechiſme, by Mr. *Zach. Crofton* Miniſter of the word at *Buttolphs* without *Algate*, *London*; in *Octavo*.

Curteous Reader.

THou mayeſt expect within a ſhort time to ſee publiſhed ſome new Pieces of Mr. William Fenners, *who was ſo famous when living, and his works* (*though he is dead*) *hath ſuch a ſweet* (*though ſilent*) *voice.*

T. P.

ERRATA.

PAge 3. l. 27. *though*, r. *thought*. p. 5. l. 22. *favour*, r. *favours*. p. 9. l. 6. put out *all* after the word *Journus*. l. 7. r. *in the second verse*. p. 16. l. 4. for *huge*, r. *whose*. l. 6. for *are*, r. *if*. p. 18. l. 10. *and a reall*. p. 26. l. 1. for *praise*, r. *paines*. p. 44. l. 17. for *lanes*, r. *caves*. p. 45. l. 3. r. *from strength to strength*.

BRITISH MUSEUM

THE JOURNALL OR DIARY Of a Thankfull Christian.

NUMB. 33. 2.

And Moses wrote their goings out according to their journeys, by the commandement of the Lord.

CHAP. I.

The Preface, wherein an entrance is made to the words, and the duty of a Journall or Diary is propounded.

SUch is the corruption of all, even the best men by nature, that though in their adversity they seek God early, yet in their prosperity they forget him commonly. They that in a dark

evening are glad of a little ſtar-light, in the day are ſcarce thankfull for the Sun, *when he goeth forth in his ſtrength.* It is obſervable, that the Pſalmiſt taking notice of Gods good hand of Providence over Travellers, Captives, Sick men, Sea-men, and divers others; repeats this paſſage foure times in Pſal. 107. *Then they cry unto the Lord in their trouble.* Pſal. 107. 6, 8. And he doth as often add, *Oh that men would prayſe the Lord for his goodneſſe!* Which is as much as if he had ſaid, I know they will perform the firſt duty, I wiſh they may not forget the latter: How many are there that on their ſick dayes make new promiſes, but being recovered, forget God, and follow their old luſts? It is a moſt provoking ſin to forget God, and the great mercies he hath beſtowed on them. *How often did they provoke God in the wilderneſſe,* (ſaith the Pſalmiſt of the *Iſraelites*) *and grieve him in the deſert?* But how did they provoke him? As by many other ſins there mentioned, ſo by this Pſa. 78. 40, 42. eſpecially, *They remembred not his hand, nor the day in which he delivered them.*

It ſo far provokes God, that,

1. There is ſcarce any other ſin that God gives his people ſo great a charge to take heed of, as this ſin of forgetfulneſſe: So he charged the people of *Iſrael*, by the hand of *Moſes*, divers times, as Deut. 4. 9. Where having declared what God had done for them, he adds this charge, *Onely take heed to thy ſelf, and keep thy ſoul diligently, leſt thou forget*

the things which thine eyes have seen, and lest they depart from thy heart all the dayes of thy life. Deut. 4. 9. The like charge is given them, Deut. 6. 12. & 6. 12. Where having told them what they were like to enjoy in the Land of *Canaan*, according to Gods promises and oath; that which they never took care of, nor bestowed cost for; he chargeth them to beware, lest they forget the Lord.

2. So far is God provoked by the sin of forgetfulnesse, that as he takes special notice of it, so he reproves it very sharply. In Psal. 78. where you have an history of Gods goodnesse to his people, this sin of forgetfulnesse, is two severall times noted; *They forgat Gods works, and the wonders he had shewed them*, vers. 11. *They remembred not his hand, nor the day in which he delivered them from the enemy*, vers. 42. Psal. 78. 11, 42. In Psal. 106. this sin is thrice laid to the peoples charge; as, *They remembred not the multitude of thy mercies*, vers. 7. *They soon forgat his works*, vers. 13. *They forgat God their Saviour, which had done great things in Ægypt*, vers. 21. & 106. 7, 13, 21. How sharply doth our Saviour Christ reprove his Disciples for this sin? Who, when he bad them *take heed and beware of the leaven of the Pharisees*; though he had said that, because they had taken no bread with them: whereupon, Christ takes notice of this sin, and reproves them for it. *What*, (saith our Saviour) *do ye not remember the five loaves, and the seven loaves, and how many baskets ye took up?* Mat. 16 8, 9, 10. This forgetfulnesse p o-

ceeds from your groſſe ignorance, and your
Luk. 17. 17. great unbelief. *Were there not ten cleanſed?* ſaith our Saviour of the Lepers, *but where are the nine? There are not found that returned to give glory to God, ſave this ſtranger.*

3. So far is God provoked by this ſin, that he often plagues it moſt ſeverely. So ſaith the Lord by the Prophet *Iſaiah* to the
Iſa. 17. 10, people of *Iſrael*, *Becauſe thou haſt forgotten the*
11. *God of thy ſalvation, and haſt not been mindfull of the rock of thy ſtrength; therefore ſhalt thou plant pleaſant plants, and ſhalt ſet it with ſtrange ſlips. In the day ſhalt thou make thy plant to grow, and in the morning ſhalt thou make thy ſeed to flouriſh: but the harveſt ſhall be an heap in the day of grief and of deſperate ſorrow. Summa eſt, omnia mala illis provenire ex impio Dei contemptu,* ſaith judicious *Calvin* on the words. The ſumme of all that the Prophet had ſaid is this: That all manner of evills were like to befall them becauſe of their wicked contempt of God. And who contemns God ſo much as he that forgets God, in whom is all our ſtrength and ſalvation? Let them ſow, and plant, and fetch their ſeeds and ſlips from a far Countrey, and therefore the moſt choyce and precious; yea let them have great ſucceſſe, let them flouriſh betimes; that is, *Initio omnia tibi ſuccedant pro voto, eruntq; priora fœlicia ac proſpera, at poſtea incides in ſummas ærumnas & calamitates*; ſaith *Vatablus* on the place: In the beginning let all ſucceed according to their deſire; let the firſt undertakings

takings be happy and prosperous; yet afterwards thou shalt fall into extreme miseries and calamities. Or as *Junius*, *Regionem tuam colueris, & studiosissimè confirmaveris, ut certum ex ea fructum percipias, &c.* Take all care of thy Countrey, and strengthen it what thou canst, yet in one moment the *Assyrian* shall destroy all.

Luther had wont to say that three things would destroy Religion, (and if Religion be blasted, what good can be expected?) carnall security, worldly policy, and forgetfulnesse of Gods benefits. But more of this afterwards.

Are these things so? How great is Gods goodnesse to us? How singular his loving kindnesse towards us? who knowing our mold best, and how ready we are to forget him and his benefits, hath in all ages and times afforded many speciall means for the helping of our dull memories; that divine favour being remembred, Gods glory might be advanced, his judgements prevented, and our comforts enlarged. Hence a pot of *Manna* must be kept in the Ark, that after ages might know and remember how God had fed his people with Angels food. Exo. 16.33.

For the like use twelve stones must be set up neer the banks of *Jordan*, & other twelve stones in the midst of that River, that they and after generations might remember that God had miraculously made way for the twelve Tribes of *Israel*, through that flood, to the Josh. 4.6,9.

Numb. 15. 38, 39. Land of *Canaan*. The ſame people were appointed to make fringes upon their garments, with a ribband of blew, that they might look upon it, and remember God and his commandements. For this purpoſe God ſet apart ſolemne dayes, and appointed publick feaſts; as, the feaſt of Tabernacles, and Pentecoſt; which, as they were typicall reſemblances of better things promiſed, ſo were they *memorandums* of great mercies vouchſafed. For this end God hath ordained Sacraments, as that of the Paſſover under the Law, and this of the Lords Supper under the Goſpel; that as at the celebration of the Exod. 13. 3. one, *Iſrael* might remember their deliverance out of *Ægypt*; ſo we at the adminiſtration of the other, might remember Chriſt, by Luk. 1. 74. whom we are *ſaved from our enemies, and from the hands of all that hate us.* This Supper is not onely a repreſenting, a ſealing, and a conveying ſigne, but a commemorative ſigne. 1 Cor. 11. 24, 26. *Do this in remembrance of me*, ſaith Chriſt. There is no Goſpell-ordinance, whether prayer, reading, or hearing of the Word, but there is ſuch mention made of Chriſt as we ought to remember him. But this ordinance of the Supper hath this ſignall note of excellency ſtamped upon it above all, a ſpeciall charge from Chriſt to remember him when that is adminiſtred; *Do this in remembrance of me*; for, *as often as ye eat this bread, and drink this cup, ye ſhew*, that is, *ye make a commemoration of the Lords death till he come.*

Some-

Sometimes (that we may come to the ſubject matter intended) God appointed Records and Regiſters of his mercies, Hiſtories and Journalls of the noble acts and loving kindneſſes of the Lord to his people, to be kept and conveyed to poſterity, that the generations to come might know them, even the children that ſhould be born, *who ſhould ariſe and declare them to their children.* Thus the Lord commanded that the Hiſtory of *Amalek* ſhould be written in a Book, their malice and Gods mercy, their war and overthrow; and it muſt be rehearſed to poſterity, that it might never be forgotten. What this Book was, we ſhall not much enquire. Some ſay it was the Book of *Jaſher*, mentioned Joſh. chap. 10. which was a Chronicle of the acts of the people of the Lord, which is loſt. Some ſay it was the Book of the *Judges*. Some ſay it was a Book of the *Battails of the Lord*, mentioned Numb. 21. 14. Others, and that moſt probably, that it was no other but this Book of *Exodus*; *Junius* and *Calvin*. But why this Hiſtory muſt be written in a Book is more worthy of our inquiry, and more ſutable to our purpoſe. And the reaſons may be theſe two:

Pſa. 78. 5, 6.

Exo. 17. 14.

1. That a thankfull remembrance of ſo great a deliverance from ſo malicious an enemy, might be continued in the generations following.

2. That the people of God knowing what ſentence was denounced againſt *Amalek*,

Iek, which ſhould be executed in due time, (as it was in the Reign of *Saul*) might be the better encouraged to fight againſt them, and through faith expect the victory over them: And thus in this Chapter God would have the Journals of the people of *Iſrael* from *Ægypt* to the Land of *Canaan* recorded, that the great things God had done for them by the way, might not be forgotten; for ſo it is ſaid in the Text. *Moſes wrote their goings out according to their journeys, by the commandement of the Lord.*

In this Chapter two parts are obſervable,

1. An *Iſraelitiſh* Journall is recorded, from *verſ.* 1, to *v.* 50.

2. A direction is given them, concerning their proceedings in and with the Land of *Canaan*. Which is threefold:

1. That they ſhould caſt out the inhabitants, *v.* 52, 53.

2. That they ſhould deſtroy their idols, *v.* 52.

3. That they ſhould divide the Land amongſt them by lot, *v.* 54.

The two former whereof are ſeconded with a moſt ſharp threatning, that if they did not punctually obſerve Gods command therein:

1. For the preſent, that people ſhould prove a continuall ſnare unto them.

2. For the future, what God had intended to theſe their enemies, ſhould fall upon their own heads: all this to the end of the *ch.*

In

In the *Israelitish* Journall two things are to be considered,

1. The duty is in generall propounded, *v.* 1, 2.

2. You have an Historicall enumeration of their severall Journeys, in *v.* 2.

In which three things are to be noted,

1. The matter that stands upon record, and that is *their journeys, according to their goings out.*

2. The Scribe that recorded them, and that was *Moses, Moses wrote, &c.*

3. The authority by which he did it; and that was *the commandement of the Lord,* he had very good warrant for what he did. The first of these, namely, the matter that stands upon record, *their journeys,* is that which I shall principally take notice of.

In which Journall this is observable,

That there is not onely a particular relation of the place from which, and the place to which they journeyed, as from *Rameses* to *Succoth, &c.* but also a singular mention is made of all the great passages of Gods good hand of providence over them, together with their murmurings and rebellions, by wch they provoked him. All which are in this *ch.* implyed, and some particulars are expressed, as you may finde, *v.* 9, 14, 38, 40. This *ch.* being but a short Epitome or abridgement of the whole History. So that in the *Israelitish* Journall you shall finde how here God gave them bread from heaven, there water out of the

the rock; in one place he delivered them from the violence of the mighty waters; in another, from the fury of their potent enemies: Now he ſaved them from the cruelty of the *Ægyptians*, at another time from the malice of the *Amalekites*; and ſoon after, from the ſting of the fiery Serpents. To day he gives them Manna and Quails, good food for their hungry bodies; to morrow he delivers them his Law, with many divine ordinances and ſtatutes, for the good of their ſouls: In all their goings out he afforded them plentifull pledges of his care of them, bounty to them, and patience towards them. Who, notwithſtanding the many grievous ſins by which they provoked him, being full of compaſſion, forgave their iniquities, and deſtroyed them not; yea, *many a time he turned away his anger, and did not ſtir up all his wrath, for he remembred that they were but fleſh, &c.*

Pſa.78.38, 39.

By this time we are come to the Obſervation that is intended, and may hence be collected, and that is this,

Doct. *To keep a Journall or Diary by us, eſpecially of all Gods gracious dealings with us, is a work for a Chriſtian of ſingular uſe.*

I ſay, of Gods gracious dealings with us, in a more eſpeciall manner; becauſe it is good alſo to obſerve and keep a good account of the ſeverall occurrences of the

Times

Times we meet with, as they have reference to the Countrey and Nation we live in. It is good to keep an Hiſtory, a Regiſter, a Diary, an Annales, not onely of the places in which we have lived, but of the mercies that have been beſtowed on us, continued to us all our dayes. This was the practice of *David* the Servant of the Lord, who made a Pſalm and Song in the day that the Lord delivered him from the hand of all his enemies, and from the hand of *Saul*. *Moſes* writes his Book called *Deuteronomy*, which is nothing elſe but a repetition of the Journeys of the people of *Iſrael*, and the great things God had done for them, in their goings out to that day. There was ſcarce any thing in *Iſrael*, but was typicall; their Meats, their Drinks, their Manna, their water out of the rock, their Prince, Prieſt, Prophet; their ſacrifices, their whole ſervice; yea, the very Land of *Canaan* was a type of heaven, and was not their voyage a type of our pilgrimage? their journey from *Ægypt* to *Canaan*, a ſigne of our paſſage from bondage to liberty, from darkneſſe to light, from a vale of tears to thee joyes of heaven? See this parallel in ſix paſſages. Pſa. 18. *titl.*

1. They were brought out of *Ægypt* with mighty hand, and we are delivered from the ſlavery of ſin & Satan, by the arm of the Lord. Exod. 14. 8.

The Creation of the world, Sun, Moon, and Stars are the work of Gods fingers; and all the great things he doth for us in the world, Pſal. 8. 3.

are

Isa, 53. 1. are but finger-work in comparison of our Redemption by Christ, that is indeed the work of his arm.

2. They had many and mighty enemies that stood in their way, and opposed them. The *Ægyptians*, and the *Amalekites*, *Sihon* the King, and *Og* the Giant; and *we* in this

Eph. 6. 12. *way fight not with flesh and blood alone, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickednesse in high places.*

3. They had a red Sea to passe thorough, and we our temptations and tryals to passe

2 Tim. 3. 12. over; for, *all that will live godly in Christ Jesus shall suffer persecution.*

4. They had a bunch of grapes in the wilderness, and we a taste of Gods goodness in this present evill world. It is sometimes fair weather over head, though foul under feet; we have peace with God, though trouble in the world. When *Joseph* dealt roughly with his Brethren, yet even then they carryed home corn and money in their Sacks: As it is never so well with us, but we have cause to be humble; so it is never so ill with us, but we have cause to be thankfull.

Exo. 12. 38. 5. They had a mixed multitude went up with them; and we have sheep and goats in the same fold, wheat and tares in the same field, corn and chaffe on the same floor, good fish and bad in the same stream, Saints and Hypocrites in the same visible Church. In the Ark amongst eight, there was a *Cham*;

in

n Christs family amongst twelve, there was a *Judas*; in the primitive times, amongst he seven Deacons, there was a *Nicholas*. Our eſt Congregations are mixt companies, n heaven only the Aſſembly ſhall conſiſt of oly ones, *the ſpirits of juſt men made per-ect.*

6. Laſtly, they had a Journall of all Gods mercies, and why not we a Diary of ll Gods gracious dealings with us? If this aſt hath nothing of type in it, I am ſure t hath of preſident; for, *whatever was writ-en before, was written for our learning.*

CHAP.

Chap. II.

The matter whereof a Journall or Diary is compounded, and first Nationall and publick.

IN the profecution of this Subject in hand, I would do theſe two things:

1. Diſcover the materials whereof this Journall doth conſiſt.

2. Shew the manner how it is to be uſed.

For the materials, they are twofold:

1. Either Nationall, and more publick.

2. Perſonall, and more private.

For thoſe that are Nationall, and of publick concernment, they may be reduced to theſe five heads.

1. Take notice what Kings and Princes, what Magiſtrates and Governors have ruled over us; for commonly, Such Prince, ſuch people. They that come of the yeelding Willow, and not of the ſturdy Oak (as a Marqueſſe of *Winchester* had wont to ſay) will yeeld with the Time, and ever be of the Religion of the King their Maſter: They can be Pagans under *Diocletian* the Heathen Emperor,

Emperor, and Christians under *Constantine* the Reformer: Such again will turn *Arians* under *Constantius* the Heretick, Backsliders under *Iulian* the Apostate, and with *Jovinianus* for preferment turn Orthodox. Hence the Ancients were wont to place the statues of their Princes and Patriots neer their fountains; intimating thereby, that if their Magistrates were good, they were the springheads of much happinesse to the people; but if wicked, the originall of misery and mischief. If wicked *Jeroboam* set up idols, *Regis ad exemplum*, all *Israel* are made to sin through his example. If *Hezekiah* be forward in reforming Religion, so are the People. When certain Embassadors praised the *Lacedemonian* Souldiers for their good order, in being well regulated by Martial discipline who were before mutinous and injurious; one of them answered, *Nos iidem sumus qui ut nuper, sed alius nunc nobis est Dux*: We are the same we had wont to be, but now we have another Generall. That Nation is happy, that can say of their chief Governor, as one of *Saul's* Courtiers spake of *David*, when he commended him to his Master, *He is a cunning player on the Harp, a mighty valiant man, and a man of war, and prudent in matters; a comely person, and* (that which made all excellent) *the Lord is with him.* He is a great Souldier, and a good Scholar, like another *Cæsar*, that did as much by Arts as by Arms; he is a wise Statesman, and as religious as noble;

1 King. 12. 30.

2 Chr. 31. 1.

1 Sam. 16. 18.

so

ſo ruling over men that he is juſt, ruling in the fear of God. Goodneſſe and Greatneſſe, when they meet together in the Grandees of the World, huge ſwelling titles in their Coyns and Charters are accompanyed with grace and godlineſſe, are like a ring with a rich Diamond, that raiſeth the price of it very high. Oh! how winning and prevalent are ſuch mens examples? He that carries a light in a dark evening in *London*, ſeldome goes alone; and that ſhip in the Navy that hath the Lanthorn, and ſets out the light, ſhall not want followers. It is ſo in a good example, though given by a mean perſon; but if the light of Magiſtrates ſo ſhine before men that they may ſee their good works, how do they glorifie God, and indevour by all means to walk in thoſe wayes? And the reaſon is, becauſe Subjects ſtudy the lives of their Princes more then their laws, and eſteem their examples as currant as their coyn: Hence it is, that as their perſonall virtues are publick ornaments, ſo their proper vices are a Kingdomes injuries.

2. Obſerve what that Religion is, that by thoſe Magiſtrates is imbraced, and how the truth is countenanced or oppoſed by them.

Charls the Great was wont to ſet his Crown upon the Bible, as *Canutus* ſometimes put his Diadem upon the Rood, both thereby intimating, that as all honor was due to God

od, ſo true Religion was the beſt baſis for overnment, and that Piety was the beſt licy. The Lions that upheld *Solomon's* rone were of pure gold. A Princes Reli-on ſhould be pure, not poliſht; it ſhould be defiled before God, as well as pretended in e ſight of men. And indeed the beſt way facilitate the affairs of State, for the beſt vantage of a Common-wealth, is to carry Religion, and ſeek the glory of God in e firſt place. It is obſervable, that the *Iſ-elites* in their journey to *Canaan*, went no ſter, nor no farther then the Ark. And when ey returned from *Babylon* to their owne and, they firſt ſet up the Altar, and offered urnt-offerings, they kept the feaſt of Taber-acles, and built the Temple before they ſet p the Wall. And had we in our generation een as wiſe, and obſerved Gods and his peo-les method; that is, firſt ſought the King-ome of heaven, and the righteouſneſſe there-f, then all outward good things had een added to us. Had we ſought Gods glory efore our owne grandure, we had better rovided for our owne and the Kingdomes afety. It is obſerved, that the Diſciples at ſea, n the abſence of Chriſt, by reaſon of a ſtorm, owed ſlowly and dangerouſly; but as ſoon s they willingly received Chriſt into the hip immediately, they came to the land whi-her they intended. The moſt politick Pilots hat ever ſate at the ſtern of any Common-ealth, were never able through the depths

Ezr. 3. 3, 4, 10.
Nehem. 3.
Matt. 6. 33.
Ioh. 8. 21.

of State to drive on their designes with ſuc-
ceſſe, unleſſe they took Chriſt along wit
them. They that truſt much to their own
pates and policies, without an eye to God
are like Boys that ſtand on their heads, an
fling up their heels againſt heaven; as thi
ſtanding is dangerous to the ſtate of the Bo-
dy, ſo that truſting to carnall policies, wit
a neglect of Religion by ſome, and a con-
tempt of reall oppoſition againſt the truth
by others, are as deſtructive to the body o
any State in the world. The Biſhop of *Mon*
Fulciano told *Charls* the Emperor in th
Councell of *Trent*, that it was one of th
chief inſtructions Pope *Paul* the third gav
to his Legat, to commend to that Aſſembly
That Principalities cannot be preſerved where Re-
ligion is loſt: And it was a good Law that
Daniſh King of this Land made, *That at th*
generall Court of every Shire, the Biſhop of th
Dioceſſe ſhould accompany the Sheriffe; that th
one might countenance Gods law, the other ma
Much like the practice of good *Jehoſaphat*
whoſe heart was liſted up in the ways of th
2 Chr. 17. 8. Lord. He ſent with his Princes the Levite
to teach in the Cities of *Judah*. The Prince
are ſaid to teach; that is, either by the Le-
vites, whom they did company, counte-
nance, and encourage in the work; or rath
the Princes taught the Laws of the Land, th
Levites the Law of God, and both did mu-
tually help each other.

3. Ke

3. Keep an account of the various and
hangeable condition of the Times in
he Countrey where we live, either for
rosperity or adversity, with the fruits
nd effects of both. *Omnium rerum est vicissi-*
do. There are no sublunary comforts but
re subject to change. We have sometimes
n-shine, and sometimes rain; we have some-
me day, and sometime it is night with us.
he Church of the *Jews* under the Old Te-
ament had sometimes War, and sometimes
eace. *Jabin* King of *Canaan* mightily op-
ressed *Israel* twenty yeers; but the Lord
iscomfited *Sisera* his Commander in chief Judg. 9. 4.
ith all his host before *Baruch*, and the Land & 3. 15.
nd rest forty yeers. How punctuall is the & 5. 31.
oly Ghost in observing the very circum-
ances, not onely of person and place, but
f the very time, how long they had War,
nd how much longer time they injoyed
eace? Under the reign of *Solomon*, that
eople enjoyed much peace. *Judah and Israel*
ere many, as the sand which is by the Sea shore
multitude, eating, and drinking, and making 1 Kin. 4. 20.
erry. But in the dayes of *Abijah* his Grand-
hilde, *Israel* and *Judah* fought one against
nother, *so that there fell down slain of Israel*
ve hundred thousand chosen men at that battle.
challenge any man that is most verst in 2 Chro. 13.
listory, to give me a parallel. 17.

The Church of the *Jews* under the Go-
pel, about the time that *Stephen* was stoned,
hrough the heat of persecution was scatte-

red abroad, throughout the Regions of *Judea* and *Samaria*: But when *Saul* became Paul and of a Persecuter turn'd a Preacher, *Th*

Act. 8. 1. & 9. 31. *had the Churches rest throughout Judea and Ga*
lee, and Samaria, &c.

This one thing amongst other is record in the sacred Journall of the *Israelites* sometimes they had plenty, and sometim they wanted bread and water; sometim they had peace, and sometimes their enemi made war against them; sometimes th enjoyed health, and sometimes the plag brake out amongst them: And thus it ha been in all the generations and ages the world. *England*, that some have call *Terra Florida*, or *the fortunate Island*, that, wi *Capernaum*, hath been lifted up to heaven, the enjoyment of peace and plenty, the Go spel of peace, and the peace of the Gosp together, for many yeers; so that enou cannot be spoken upon this subject, to t praise of God, the envy of our enemies, a the blot of our ingratitude. But we ha had our changes. We have sinned away our comforts. Our peace brought plent our plenty nourisht pride, our pride beg contention, our contention drew the swor and the sword a civill sword, the sharpe and soreſt of all Gods judgements, ha turned our peace into war, our plenty i to penury, our friends into enemies; that our blood hath been spilt, and ou treasure spent, and our glory staine

almo

most beyond all example. Where every

y,

Marte cadunt subito per mutua vulnera fratres.

In a battle betwixt *Sylla* and *Marius*, both omane Commanders, a Souldier having ain one, and afterward understanding that was his Brother, in anguish of spirit hrust his sword into his own bowels. *Titus* Vespasian Emperor of *Rome*, wept when he w the destruction of *Jerusalem*, and the great aughter of the *Jews*, chiefly occasioned hrough their owne civill dissensions; but hat which hath heightned our misery, and fear aggravated our sin very much, we grew o that height of heat and bitterness, that we ejoyced over our brethren when we obtained ny victory against them. *Pliny* reports this f the Dragon, that fighting with the Elehant, he got under the belly of that mighty east, where he suckt out the blood so far, hat at last the Elephant fell, but with his ll crusht the Dragon to death. He that vins most by a civill war, will be a great oser at the last. *Philip* Duke of *Burgundy* is embleme of a flint-stone and a steel striking one against another so long till both re consumed, doth lively set out the miseries of that fire that is made by domesticall rms. A forain enemy cannot wish us a greater mischief, nor themselves a greater dvantage, then our intestine wars. Hence

the *Turks* uſe to pray unto God, to keep th
Chriſtians at variance; which cauſed o
of their Emperors to ſay to his Councell
diſſwading him from making war with th
Germanes, becauſe of their multitude an
fortitude; that he feared them not, becau
(ſaith he) ſooner would his fingers be a
of a length, then their Princes be all of on
minde.

4. Keep a Diary of the ſeverall and mo
remarkable judgements that God hath i
our time inflicted upon notorious offender
whether perſons in high places, or ſuch
moved in a lower orbe. The holy Gho
takes ſpeciall notice of ſuch in the Scri
ptures. Few men went to the grave i
peace, that by their monſtrous impiet
made war againſt heaven and his Churc
As, what became of *Pharaoh* the bloody, an
Achitophel the craſty? of *Balaam* the cov
tous, and *Corah* the rebell? of *Haman* th
proud, and *Herod* the fox? As their liv
were wicked, ſo their ends were fearful. I
like manner, what became of *Abſalom* th
diſobedient, and *Ela* the drunkard? o
Zimri and *Cosbi* the unclean? of *Anania*
and *Saphira* thoſe lyars? Were not all thei
taken away with a ſtroke in their ſin? Wha
became of thoſe *Romane* Nimrods, as *Maxen*
tius the Tyrant, and *Julian* the Apoſtate, wit
others, who hunted the Saints of God t
death in thoſe ten perſecutions mentione
in Eccleſiaſticall Hiſtories? How few o
thei

their hoary heads went to the grave in peace?

To come neerer to our owne times. What became of wily *Winchester*, and bloody *Bonner*, with many others that ruled the roste in those Dog-dayes of Q. *Mary's* reign? Few of those bloody and deceitfull men lived out half their dayes: But when the scumme was at the highest, it fell into the fire; for though God did bear them up for some time in their essence, yet he would not bear them out at all in their malice. God hath leaden feet, but iron hands; though he comes slowly, yet he strikes surely. It is good to mark the ends of men. *Mark the perfect man* (saith the *Psalmist*) *and behold the upright, for the end of that man is peace.* *Balaam* did so as wicked as he was, which made him wish that he might dye the death of the righteous, and that his latter end might be like his. In like manner mark the end of the transgressors, for they shall be destroyed together, *the end of the wicked shall be cut off*; that is, they shall not dye the common death of all men, but shall be cut off in the midst of their dayes. If their lives be tragical, their deaths are seldome comicall. *Zoroastes* the inventer of Magick (as some Historians affirm of him) laught at his birth, but dyed a wofull, and a lamentable death, being banished from his Countrey. *Alphonsus Dyazius* a Spaniard, a rigid Papist, procured a notorious cut-throat to murther his Brother *John*

Psal. 37. 37.

Numb. 23. 10.

Psal. 37. 38.

Dyazius, a fincere Proteſtant, becauſe he could by no means turn him from the truth, but the righteous Lord would not ſuffer ſuch an unnaturall villany to go unpuniſhed; for not long after he was haunted by the terrors of his owne conſcience, that being at *Trent* when the Councel ſate there, (for he was one of the Popes Lawyers) he hanged himſelf about the neck of his owne Mule. How have ſome godly Divines taken good pains in writing the ſtories of Gods judgements upon notorious malefactors, as Drunkards, Swearers, Sabbath-breakers, and ſuch like? Would others be perſwaded in their generation, to take ſpeciall notice, and keep ſome account of ſuch memorable accidents, the benefit would be ſingular. *The righteous ſhall ſee and fear* (ſaith the Pſalmiſt) What ſhal they ſee? That God deſtroyes the mighty man, that boaſts himſelf in miſchief, that God takes him away, and plucks him out of his dwelling place, and roots him out of the land of the living.

Pſal. 52. 5, 6, 7.

A Serving-man being at a Tavern in *Eſſex*, and threatning to ſwear the Conſtable out of the Town, if he came there; in a drunken fit running after one to make him pledge him a pinte of ſack at a draught, fell down the ſtairs, and dyed inſtantly, *Novemb.* 1. 1626.

A Fiſher-man (that I knew) bringing Mackerell to a Port-town in Suffolk, where the people (becauſe they were new, and the

firſt

first that came that yeer to Town) pressing eagerly to buy them, and some against his will being entred into his boat, he took up a stone, and sware by the name of God he would make them stand further off, instantly sunk down, and soon after dyed.

How many in my time have I noted! Would others do the like, how would men consider such things, and understand the righteous judgements of the Lord?

5. Finally, consider seriously, and observe very strictly, what the Nationall Epidemicall sin of the time and present generation may be. Where iniquity abounds, it is hard to determine, but questionlesse every age hath a peculiar distemper. In times of commotion, when the bands of love are broken into severall parties and factions, as they have been lately amongst us, it is more easily discerned.

A noble Gentleman of singular abilities, and one much employed in affairs of State in his time (whom I knew well) advised his friends at such a time to buy up all the Pamphlets that were printed, if of any considerable worth; for when people fall out, they commonly speak out; and if they be once drunk with passion, and their distempers boyl to any height, the most secret venome will swim on the top: By which means you may easily feel the pulse of the present time, and discover what is the Nationall and most predominant sinne:

and

and it will be worth our praiſe to know it.

Which that we may the better doe, let us look back a little to the generations behinde us.

1. Some times have been more notorious for drunkenneſſe. *Scaliger* in his Book *de Lingua Latina*, obſerves this of the *Germans* in his time, that their *vivere* was *bibere*, not only in their pronunciation, as he noted; but in their practice, as other well obſerved, who lived that they might drink.

Seneca foretold ſo much of ſome times, that men ſhould be ſo drowned with this ſin of drunkenneſſe, that *plurimum meri ſumpſiſſe virtus eſſet*, it ſhould be eſteemed a virtue to ſtrive with the Brewers horſe who ſhould carry more liquor; and with ſome it hath been of that eſteem, that not *as drunk as a Begger*, but *as drunk as a Prince*, hath been a kind of proverbial commendation of ſome.

When *Æſchines* commended *Philip* King of *Macedon*, for a Joviall man, who would drink freely; *Demoſthenes* being by, told him, that this was a good quality in a Spunge, but not in a Prince.

Drunkenneſſe is a ſin that layes men open to all iniquity more then any ſin. *Ebrietas in ſe culpas complectitur omnes.* What ſin is not a Drunkard ſubject to? *Their eyes ſhall behold ſtrange women*, (ſaith *Solomon*) *and their hearts ſhall utter perverſe things.* And a ſin it is that God hath more frequently and ſuddenly plagued

Prov. 23 33.

plagued with death in the very act then any other sin.

Edgar a King of *England*, observing in his time that excessive drinking abounded in the Land, through the example of the *Danes* that dwelt in divers parts of the Kingdome; to prevent that evill, ordained that their cups they drank in should have certain pins or nails put in them, beyond which if any drank at one draught, he should pay so much money.

2. Some generation hath been more infamous for that sin of Swearing, and that by the name of God, even at every word here in *England*. Insomuch that a family in this Land, and that no mean one, was so notorious for this sin, that they had the name of the *Bygods* given them, and were so usually called.

I remember, Mr. *Fox* in his History of the *Acts and Monuments of the Church*, reciting many evidences whereby he proved the antiquity of Priests Marriage, sets down the copy of a Release made by *William Bygod*, Lord of *Little Bradley*, to *Henry Denardestone* Clerk, and *Alice* his Wife; and questionlesse that name of *Pigot* was originally the same, though in succession of time, and very wisely it was changed: *Omne peccatum suam habet excellentiam*: Every sin hath some peculiar vilenesse, wherein it may be said to excel other. There's not any sin that doth more plainly discover the great profaneness of the

the heart, as common swearing, especially
Mat.12.34. by the name of God, for *out of the abundance of the heart the mouth speaketh.*

3. Some times that are gone over our heads, and therefore far behinde us, have been infected with an itching humour after Superiority, wherein persons not content to abide in the calling that God set them in, have indevoured to go beyond their proper line, and so broke their ranks. Thus *Absalom* was not content with the place of a Son, nor *Hazael* with the rank of a Subject, nor *Jezabel* with the condition of a Wife, whose desires should be subject to her Husband, whose right it was to rule over her. Thus the lowest of the people under the countenance of *Jeroboam* would be Priests, and it was a small thing in the eyes of *Corah* and his company, that God had brought them
Num.16.9. nigh unto himself to do service, but they must seek the Priesthood also. Thus *Jeroboam* the Servant of *Solomon* is not contented,
1 Ki.11.26. unlesse he may lift up his hand against his Master. How sad was that time amongst the *Scythians*, who whilest they made their third Expedition into *Asia*, and tarryed seven yeers (as *Justin* in his History reports) were turned out of their beds and possessions by their servants that were left behinde to keep their cattle, and at their return were kept out by force of Arms by those slaves who had taken their Wives, and possessed their goods. Not much unlike that of the

people

people of *Israel*, servants ruled over them, Lam. 5. 8.
and there was none to deliver them.

Cesar riding one day through a Towne, was asked by one, whether there were any striving for offices and places of honour in that place, answered that he had rather be the chief man in that little Village, then the second person in *Rome*; an itching humour it is after greatnesse, that hath run in a blood from *Adam* and *Eve* to this day, who were not content with their standing, but would be as Gods, knowing good and evill: Now as the root of this humour is extreme pride, so the fruit is confusion; first I say pride is the cause, there are none that are so low in their deserts, but are very high in their thoughts; even the bramble hath great thoughts and high words too of his shadow, Judg. 9 15.
and it was but a shadow. *Absalom*, and *Hazael*, and *Iezebel*, and *Ieroboam* thought they could manage the affairs of a Kingdome better then *David*, or *Benhadad*, or *Ahab*, or *Solomon*. Every simple Cobler thinks he can go beyond his Last, and preach far better then his Priest: *Ye Sons of Levi* (saith he) *take too much upon you*: But the fruit of such ambition is mischief and confusion.

Some Countrey Pesants that behold the stars to glister in the horizon on the top of a mountain, think if they were there they could reach the heaven, & order the stars, but being exalted on that mountain, they are as far to seek as before. What became of *Absa-*

lom

Iom the Rebel, and *Hazael* the Traitor; and *Iezebel* the Proud? of *Ieroboam* the Servant, and *Corah* and his company? As none did so ill, so none sped worse, their mischief lighted on their own heads, and (like to *Phaeton*) their violent dealing on their owne pates. Those *Scythian* slaves, though their Masters could not beat them with their weapons, yet at the sight of their Masters rods and whips ran all away; and at last perished.

But you will ask me, What may be the sin of this time? Some wood is more apt to breed worms, and some cloth more ready to breed moths, and some times have their peculiar sins. But, what is the sin of this age? which is more considerable for us, then the looking back to the times that are past.

1. Some say our great divisions, our most bitter contentions, and that amongst Brethren, is the sin. And indeed this evill is grown to that height, that they that should dye one for another, can hardly live one by another. Surely such divisions amongst those that professe godlinesse, cause great thoughts of heart, for the neerer the union is, the more dangerous is the breach; broken bones are not so soon healed, nor sinews that are cut so soon knit, as great gashes in the flesh may be cured; if a cable rope be broken, it is very hardly tyed together. If the Father and the Son, if the Husband and the Wife fall out, they are hardly reconci-

led;

led; and, as *Solomon* saith, *A brother offended is harder to be won then a strong City.* Pro. 18.19. We do not finde that *Paul* and *Barnabas* ever met together again after they parted asunder, Act. 15.39. through their sharp contention. Which made *Cosmus* a Duke of *Florence* say, We are commanded to forgive our enemies, but we never read that we are bid to forgive our friends. And that which makes our contention so much the more grievous, is, that one speciall means that God hath appointed for the uniting of Brethren, is become a ground of the greateſt quarrell. The Lords Supper is a feaſt of Loves, a communion ordained to nouriſh union, and yet at this feaſt we have found a bone of contention, and an apple of ſtrife. And it is obſervable, that when any liſten to ſeducing ſpirits, and ſeparate from this ordinance, they grow ſowre and ſullen to their deareſt friends. Our Saviour Chriſt foretelling the evills of the latter dayes, gives this as a badge of the laſt and worſt, the old and cold age of the world: *Iniquity ſhall abound, and the love of many ſhall grow cold.* But what is the cauſe of both? *Many falſe Prophets ſhall ariſe, and ſhall ſeduce many*; and ſurely the difference of judgement will ever cauſe a diſtance in affections. Firebrands though they doe not ſmoak more when they are out of the chimney, yet I am ſure they offend more, and may prove dangerous. The novel opinions of theſe times kept within dores do too much harm; but

ſpread

ſpread abroad by the boutefewes of theſe times through their burning charity are ready to ſet all on fire. And moſt people either out of ignorance or eaſineſſe, are like foot-travellers, who when they come to a ſtile that ſtands neer a gap, leave the ſtile and go in at the breach; take up any error that cauſeth diviſion, rather then take the pains to try the ſpirits, to prove all things, and keep that which is good. Unity is the higheſt myſtery in Heaven, and would be the greateſt happineſſe on earth, could we enjoy it. Union is from God, diviſion from the Devil, who where he comes with his cloven feet, ſeparates chief friends; and ſurely ſuch are factors for hell that cauſe diviſions, that obſerve *Machiavel's* rule, they divide that they may rule; but ſurely the end of ſuch wayes will be their owne confuſion. The champion *Milo* when he thruſt his hands into the clefts of an Oak, thinking thereby to make the breach the wider, was caught, and there held till he was devoured by wilde beaſts. God grant that ſuch envyours perſons, that do ſow the tares of diviſion, may reap the fruit of ſuch labours, even confuſion. He graciouſly fulfill his promiſe, and give us one heart and one way; He hear the prayers of his dear Son, and grant that we may be one; He turn our heart-burnings into heart-breakings, and unite us faſt together in the *unity of the ſpirit, with the bond of peace*. This I confeſſe is one of the ſickneſſes of theſe

Jer. 32.

Joh. 17.

times,

times, which alone is enough to make a gracious heart weary of his life, and long to be at home in heaven, out of the reach of so mischievous an evil. *Melanchthon*, when he lay on his death-bed, discovered not only much willingnesse to dye, but much joy at the thoughts of his approaching end; and being asked by one the reason of it, answered, that it was because he should then see Christ and his Church above, where he was sure there was no such contentions amongst brethren, as was here, which he often lamented with tears. This I say is our sickenesse, but yet my finger is not upon the plague-sore.

2. Some peradventure will think Hypocrisie to be that sin; and indeed much profession of Religion without the power of godlinesse is common in these dayes, wherein men have learned the art of looking one way, and rowing another; pretending one thing, and doing the quite contrary. These are like not onely Apothecaries boxes, that have golden titles, and nothing in them, but like painted sepulchres, full of rottenesse and noysome filthinesse. There are seven abominations in such mens hearts. These men are like curious pictures of men and women, drawn to life; but if you look behinde them, you may see store of dust and cobwebs. Or, they are like to some of our Innes in Market-towns, where you may see a Crown for the Signe, and a Beg-

ger for the Hoſt; an Angel at the dore, and a Devil for the Hoſteſs: who under the glorious profeſſion of ſanctity, dare act the
2 Ki.10.16. greateſt villany. *Jehu* his pretence is zeal for the Lord of Hoſts, but his plot is the
1 Ki.12,13. Kingdome. *Ahab* and *Jezabel* proclaim a Faſt, pretending the puniſhment of blaſphemy, but they intend thereby to take away *Naboth*'s both life and vineyard. And though all hypocrites have not attained to this height of helliſh iniquity, yet they are like ſome children that are ſick of a diſeaſe they call the Rickets, who have great heads, and big bellies, but ſhrimpled hands, and weak knees. They are men of great parts, but no gifts, not one of many are given to good works whileſt they live; and when they dye, ſomething is given to the poor by their Teſtament, but not by their Will.

It is ſaid that *Iſaac* digged more Wells, and found more water then *Abraham*; and queſtionleſſe the knowledge of moſt men in this latter age of the world, exceeds that of
Iſa. 11.9. former times; *The earth is full of the knowledge of the Lord, as the waters that cover the earth:* Nay, mens knowledge is profound,
Ezek. 47. like waters that came out of the Sanctuary; it is grown deeper, from the ankles to the loyns; but it is to be feared, the waters of the Sanctuary have put out the fire that ſhould burn in the Sanctuary, and that our great knowledge hath quite drowned our zeal, ſo that all thoſe mens religion is run

out

out of the heart into the head. The world is full of such, who are like the heads that *Jehu* caused to be laid at the gate of *Jezreel*, a great many heads, but never an heart amongst them all. The *Toad* some say hath a pearl in the head, I am sure it hath poyson in the belly. These speak like *Cato*, but live like *Lucullus*. *Leah* had bad eyes, but she was fruitfull; *Rachel* had a better sight, but she was barren. Our Fathers saw lesse, but did more; these men professe *they know God, but in works deny him, being abominable, and unto every good work reprobate*; such knowledge will end in utter darkenesse, and this tree of knowledge rob them of the tree of life. *Quis non irascatur* (saith St. *Aug.*) *videns homines ore Deum confitentes, negantes moribus? Quis non irascatur videns homines seculo verbis & non factis renunciantes?* Who can choose but be angry, that shall see men that confesse God with their lips, and deny him in their lives; that shal see men renounce the world, and the lusts thereof, in words, but not in deeds? Such men are like rogues that use to lye in the Church porch, whilest others make it but the way to their attendance upon divine ordinances, and religious duties. These men rest in an outward profession of religion, and a very form of godlinesse, and go no further. I wish some men were called as these be Hypocrites; or be as they are called, solid and judicious Christians: But questionlesse many such are miscalled, they have a name to live, but are dead.

2 Kin. 10 8.

Tit. 1. ult.

Aug. in Ps. 30.

Like many of the Popes of *Rome*, if the man were a Coward, they called him *Leo*; if a Clown, *Urbanus*; if a Tyrant, *Clemens*. Such hypocrisie is hated of all.

The Cardinal of *Lorreign* a bitter enemy to *Geneva*, and the reformed Churches, when *Bernardinus Ochinus* offered him his service in writing against the Protestants, slighted him with the greatest scorn, because he knew he had dissembled and played the hypocrite. And *Trajan* that wise and worthy Emperor, professed, that he had reason to hold himself discharged of all debts to those, that offended more by prevarication, then they ever deserved by industry: But yet this is not the sin.

3. There are others that will say, that Apostasie is the sin of this age; and certainly there may be some reason for it, for we are a people given to backsliding; and how hath the secret hypocrisie of many broken out into open apostasie in these times? These are like gallant ships with glorious titles, as the *Bonaventure*, the *Triumph*, &c. but in a storm are *ventorum ludibrium*; if the temptation come from the fears or flatteries of the Times, they are taken with many foolish lusts, which drown men in destruction and perdition, and so they make shipwrack of faith and a good conscience.

There are three sorts of persons that are most dangerous, I wish all to take great heed of them.

First,

First, such as might have been good, but are not; as, the *children* of *religous parents*, *servants* that have lived much in *religious families*, and *people* that have lived long under a *powerfull fruitfull Ministery*, but are not bettered.

Secondly, such as seem to be good, but are not; that can transform themselves into the shape of Saints, who have the voyce of *Jacob*, and the hands of *Esau*; that speak like the Lamb, but are ravening Wolves. Oh! how hath Religion suffered under the pretence of Religion in later times?

Thirdly, such as have been good (at least in the hopes of many) but are not. These are trees whose fruit withereth, *without fruit*, Jude v. 12, *twice dead, and plucked up by the roots*.

The first are civill persons that have no faith, too good for the Devill, but not good enough for God. The Lord deliver us from such, for they may prove unreasonable, because they have no faith.

The second sort are Hypocrites, and the third Apostates, the most bitter enemies to holinesse, and the power of godlinesse. Such was *Iulian* the Apostate.

It is said, that tame Foxes, if they break loose, and turn wilde, will do more mischief then any. *Iulian* was once a Christian, and a forward professor, but turning back to Heathenisme, drew more from the Faith by fraud, then any of his predecessors did by force. *Baldwine* and *Bolsack* turned Apostates, and were hired by the Papists to write

the Life of *Calvin*, and proved desperate adversaries to the truth. *Parsons* and *Harding* had sometimes a taste of the truth, but falling away, proved most bitter enemies to the Church of God. The greatest enemies that any man can have, are those of his own house. He was of the society of Jesus that betrayed him. Such Apostates are not onely injurious to others, but in conclusion are the greatest enemies to their owne souls. To fall backward is more dangerous to the body, and to apostatize is most dangerous to the soul. What became of *Iulian* the Apostate his *Vicisti Galilæe?* which taking a handfull of blood and flinging it up into the air against Christ, told all the world that his end was miserable. *If any man draw back* (saith the Apostle) *my soul shall have no pleasure in such.* Heb. 10.38.

Henry the fourth, King of *France*, after his revolt to Popery, was perswaded by a great Duke about him, not to readmit the Jesuites into the Land, who had been justly banished by the State. He answered, Give me then security for my life: and thereupon admitted them, and gave them one of his owne houses for a Colledge; but did that secure him? certainly it did not; the Jesuites would never trust him, for first one by their procurement stab'd him in the mouth, and after that another to the heart, and that was the end of so great an Apostate. And surely he that draws back from

the

the God of truth must needs embrace error; if from the God of wisdome, will be a fool; if from the God of happinesse, cannot but be miserable.

This is a great sin, but not that sin.

4. So that if I may take liberty to expresse my thoughts, with humble submission to better judgements, I am of opinion, that not onely an unwillingnesse to submit unto, but a most violent opposition against the Kingly government of Jesus Christ in his Church, by his owne officers and ordinances, is the sin of this present generation. It is very observable, that the offices of Christ have met with strong opposition, some in one age, and some in another, more apparently.

Some times have been more notorious for the opposition that was made against his Propheticall office, as when the *Circumcellians* defaced and burnt the Scriptures: So did the *Papists*, who made it death for any Protestant to have and read any part of the Old or New Testament. The same grand Hereticks have made their Injunctions, Precepts, Traditions, of equall authority with the Word of God: So did the Councel of *Trent* at their fourth Session.

Some *times* have been more infamous for the opposition that was made against the Priesthood of Christ, who made peace for us by his Death, and still maintains our peace by his Intercession. Thus the *Papists* have mightily

oppoſed Chriſts Prieſthood, by their doctrine of Juſtification by Works, their figments of Purgatory, works of Supererogation, prayers to Saints. Every man (ſay they) muſt ſuffer for his owne particular; yea, the works of one may ſuffice for another: So ſay the *Rhemiſts* in their Annotations, Rom. 8. 17. Col. 1. 24.

But theſe times are ſuch as do more cleerly fight againſt the Kingdome of Chriſt; and herein cunningly they ſtrike at the root, and undermine all his offices, the end whereof, *viz.* his Kingly office, being to ſupport the Prieſthood and Propheſie of Chriſt in their vigour and efficacy, that as a Prince and Captain of ſalvation to the Elect, he might bring them to God. A practicall, vigorous, open oppoſition of Chriſts Kingly office exerciſed in his ordinances, was never more eminent then in theſe days. Wherein there are ſo many *Gallioes*, or *Gadarens*; *Galliues*, that care not for thoſe things, as either too far below their greatneſſe, or too heavy a yoke to put their necks under; or *Gadarens*, who ſay plainly, *We will not have this man reign over us*, but deſire him to depart out of the Countrey; who are not only an unwilling, but a rebellious people in the day of his power.

The reverend and learned Miniſters of *London* met together in their Provinciall Aſſembly, in their Vindication of this government, to uſe their owne words, ſay as much:

much: *We are not ignorant that this government hath many adversaries.* The ignorant person hates it, because it will not suffer him to go blindfold to hell; the profane person hates it, because it will not suffer him to eat and drink his owne damnation, by unworthy coming to the Lords Supper; the Heretick hates it, because after two or three admonitions it rejects him; the Jesuite hates it, because it is an invincible bulwark to keep out Popery; the Schismatick hates it, because the main designe of it is to make all the Saints of God to be of one lip, one heart, and one way. And above all, the Devill hates it, because if rightly managed, it will in a short time blow up his Kingdome.

And indeed, hence are all our miseries and mischiefs. Church-discipline is like the hem to the garment, rend off that, and how soon will all Religion ravell out to nothing? It is like the hedge to the Vineyard, if that be pluckt up, how soon will the Boar out of the Wood, and the wilde beasts of the field devour it? What a company of Hereticks and Schismaticks break in upon it? all that passe by the way pluck it: *Antitrinitarians, Antinomians, Antiscripturists, Socinians, Familists, Quakers, &c.* would dig up this Vineyard by the very roots. How are Christs ordinances despised, the authority of the Scriptures questioned, Gods faithfull Ministers misused? They were never more

more learned, more pious, or more painfull; and yet never more ſcorned and undervalued then at this day. All Sectaries and Schiſmaticks, though they differ much amongſt themſelves, yet agree all in this, an irreconcileable hatred of, and a bitter oppoſition againſt a godly faithfull Miniſtery.

But it is no wonder, for if the Cart-wheel turn round, it is impoſſible that the ſpokes ſhould ſtand ſtill; if the Church and her diſcipline ſuffer under ſo many turnings and changes, ſurely her officers can have no reſt.

Now, if any ask what the reaſon is that this government, formerly ſo much commended, ſo much deſired, is now ſo mightily oppoſed, as the moſt tyrannicall.

I anſwer: It is not becauſe we have attained to more light then our Forefathers had, as is pretended; but,

1. Partly, becauſe the inſtruments are changed, the actors upon the ſtage that oppoſe it are new men. It was notable advice that *Benhadad*'s Councel of War gave him after that *Ahab* had beaten him in that firſt battle. *Take the Kings away every one out*
1 Ki. 20. 24. *of his place, and put Captains in their roomes.* It is an old and a moſt politick device, If a deſigne receive a check, it may eaſily be driven on by changing the inſtruments, and hath often prevailed, where God hath not ſtept in and prevented it, as he did here.

That

That which is unsufferable in a Prince, may be commendable in a Captain. The same errors that were formerly taught, and as generally loathed, because the broachers of them were Prelaticall, are now embraced gladly, and swallowed downe greedily, because taught by such as have a name of Sanctity. Take away the Bishops every one out of his place, that so mightily opposed this discipline; and set up some rare gifted men in their room, that shall as much persecute and oppose it; and then the same people that earnestly laboured for this government, will now as violently resist it.

2. Because of the wickednesse and perversnesse of mens spirits, this being the last and worst age of the world, and we are faln upon the very dregs of time. This government is very strict, and mens secure lives will not easily submit to Christs severe laws: We are become their enemies, because we tell them the truth.

3. But chiefly, because of the crosse and froward disposition of most men: If they be commanded any duty, they peremptorily reply, *There is no hope, we will walk after our owne devices, and we will every one do the imaginations of his evill heart.* Jer. 18. 12. If they be forbidden any thing, *nititur in vetitum*, they eagerly pursue what before they stubbornly refused: Let people be denyed what is petitioned, they grow the more boldly importunate, even to a kinde of violence; let their desires

desires be granted, they not onely loath what before they liked, but grow higher in their demands.

Whence *Franciscus Sodorinus* Cardinall of *Prenestе* was heard to say to Pope *Adrian* the sixth, that to grant to some people their petitions was but the way to slight the grant, and prepare for more. How many instances may we give of this?

When God commanded Circumcision, though under the sharpest penalties, how unwillingly did people submit to it? The
Exod 4.24, neglect whereof had wel-nigh cost even *Moses*
26. his life. And now the Lord hath taken it away, both *Jews* and *Gentiles* will be circumcised.

Time was when Christians met in Lanes and Woods to hear the Word, even with the perill of their lives, being wholly restrained from all places of publick meetings. Oh! how much did they desire that Temples might be granted to them! And what cost were they at, when they had liberty given them to enjoy them! But in our dayes, when we assemble freely in such publick places, every thing is too much that is bestowed on them; with *Judas* and *Jeroboam* we cry out, *What needs this waste?* and, *It is too much.* And with what scorn and contempt do many turn their backs against those places, and creep into corners?

The same people, when they were restrained from hearing Sermons, especially the Sermons

Sermons of some men; How did they then flock to our Congregations, as Doves to the windows? they went from strength, notwithstanding the many penalties they endured: But now they have liberty to attend the same persons and places, they say, *Depart from us, we desire not the knowledge of those wayes.*

Time was when Baptisme was willingly and generally embraced by most, provided that their children might not be baptized with the signe of the Crosse, which was then enjoyned; but now when that offensive ceremony is removed, many of these care not whether ever their infants be admitted into the Church by that Sacrament or no.

Heretofore people came most willingly and frequently to the Lords Supper, provided they might not be brought up to the Rail, at which most stumbled, and be dispensed with as touching their gesture; but now, when what was desired is granted, and that burthen (that neither we nor our Fathers were able to bear) is removed, they loath that spirituall Manna, and ordinarily turn their backs upon that royall feast and company.

These people, when they were forbidden to meet together in private, where they used to afflict their souls before the Lord, for their own sins, and the evils of the times, by prayer and fasting; and that notwithstanding the severest censures of those in power, who condemned

more learned, more pious, or more painfull; and yet never more ſcorned and undervalued then at this day. All Sectaries and Schiſmaticks, though they differ much amongſt themſelves, yet agree all in this, an irreconcileable hatred of, and a bitter oppoſition againſt a godly faithfull Miniſtery.

But it is no wonder, for if the Cart-wheel turn round, it is impoſſible that the ſpokes ſhould ſtand ſtill; if the Church and her diſcipline ſuffer under ſo many turnings and changes, ſurely her officers can have no reſt.

Now, if any ask what the reaſon is that this government, formerly ſo much commended, ſo much deſired, is now ſo mightily oppoſed, as the moſt tyrannicall.

I anſwer: It is not becauſe we have attained to more light then our Forefathers had, as is pretended; but,

1. Partly, becauſe the inſtruments are changed, the actors upon the ſtage that oppoſe it are new men. It was notable advice that *Benhadad*'s Councel of War gave him after that *Ahab* had beaten him in that firſt battle. *Take the Kings away every one out of his place, and put Captains in their roomes.* 1 Ki. 20. 24. It is an old and a moſt politick device, If a deſigne receive a check, it may eaſily be driven on by changing the inſtruments, and hath often prevailed, where God hath not ſtept in and prevented it, as he did here.

That

That which is unsufferable in a Prince, may be commendable in a Captain. The same errors that were formerly taught, and as generally loathed, because the broachers of them were Prelaticall, are now embraced gladly, and swallowed downe greedily, because taught by such as have a name of Sanctity. Take away the Bishops every one out of his place, that so mightily opposed this discipline; and set up some rare gifted men in their room, that shall as much persecute and oppose it; and then the same people that earnestly laboured for this government, will now as violently resist it.

2. Because of the wickednesse and perversnesse of mens spirits, this being the last and worst age of the world, and we are faln upon the very dregs of time. This government is very strict, and mens secure lives will not easily submit to Christs severe lawes: We are become their enemies, because we tell them the truth.

3. But chiefly, because of the crosse and froward disposition of most men: If they be commanded any duty, they peremptorily reply, *There is no hope, we will walk after our owne devices, and we will every one do the imaginations of his evill heart.* Jer. 18. 12. If they be forbidden any thing, *nititur in vetitum*, they eagerly pursue what before they stubbornly refused: Let people be denyed what is petitioned, they grow the more boldly importunate, even to a kinde of violence; let their

desires

desires be granted, they not onely loath what before they liked, but grow higher in their demands.

Whence *Franciscus Sodorinus* Cardinall of *Prenestе* was heard to say to Pope *Adrian* the sixth, that to grant to some people their petitions was but the way to slight the grant, and prepare for more. How many instances may we give of this?

When God commanded Circumcision, though under the sharpest penalties, how unwillingly did people submit to it? The neglect whereof had wel-nigh cost even *Moses* his life. And now the Lord hath taken it away, both *Jews* and *Gentiles* will be circumcised.

Exod 4.24, 26.

Time was when Christians met in Lanes and Woods to hear the Word, even with the perill of their lives, being wholly restrained from all places of publick meetings. Oh! how much did they desire that Temples might be granted to them! And what cost were they at, when they had liberty given them to enjoy them! But in our dayes, when we assemble freely in such publick places, every thing is too much that is bestowed on them; with *Judas* and *Jeroboam* we cry out, *What needs this waste?* and, *It is too much.* And with what scorn and contempt do many turn their backs against those places, and creep into corners?

The same people, when they were restrained from hearing Sermons, especially the Sermons

Sermons of some men; How did they then flock to our Congregations, as Doves to the windows? they went from strength, notwithstanding the many penalties they endured: But now they have liberty to attend the same persons and places, they say, *Depart from us, we desire not the knowledge of those wayes.*

Time was when Baptisme was willingly and generally embraced by most, provided that their children might not be baptized with the signe of the Crosse, which was then enjoyned; but now when that offensive ceremony is removed, many of these care not whether ever their infants be admitted into the Church by that Sacrament or no.

Heretofore people came most willingly and frequently to the Lords Supper, provided they might not be brought up to the Rail, at which most stumbled, and be dispensed with as touching their gesture; but now, when what was desired is granted, and that burthen (that neither we nor our Fathers were able to bear) is removed, they loath that spirituall Manna, and ordinarily turn their backs upon that royall feast and company.

These people, when they were forbidden to meet together in private, where they used to afflict their souls before the Lord, for their own sins, and the evils of the times, by prayer and fasting; and that notwithstanding the severest censures of those in power, who condemned

demned such meetings as unlawfull Conventicles; yet did meet, and that frequently, and (it is hoped) fruitfully: Now having free liberty granted, so to assemble themselves, seldome come together for such a purpose. Martyrs have formerly gone more willingly to the stake to be burned, then these to this excellent ordinance, where their hearts may be warmed and refreshed.

Even so, when this government was strongly opposed by the State, and all hopes of enjoying it, altogether frustrate, how did our Fore-fathers pray for it, preach for it, dispute for it, print for it; yea, suffer even to bonds and imprisonment for it? Insomuch that divers lost their liberties, and some hazarded their lives. Amongst the rest, Mr. *Udall* a learned and godly Minister, was at a generall Assizes condemned to dye for writing in defence of it: the Story of whose Imprisonment, Examinations, and Arraignment, I have seen: Yea, of so high account it was with some in those days, that the King of *Denmark*, and the King of *Scots* wrote their Letters in his behalf to Queen *Elizabeth*, requesting that he might not suffer for that Cause: Yea, King *James* then King of *Scotland*, in a Speech of his to the Generall Assembly, told them that he blessed God that he was born in *Scotland*, and was a member of such a Church; his reason was, because the Church of *Scotland* excell'd other Churches in discipline; *England*

land had true doctrine, but wanted true discipline. And now that we may enjoy it, the State in a full Parliament declaring for it, men loath and abhor it as the most tyrannicall and Antichristian, and cry out, *Not him but Barabbas*, and choose rather to put their necks under any heavy yoke, then submit to this gracious discipline, formerly so much desired.

Now the God and Father of our Lord Jesus Christ advance the Kingdome of his dear Son, that he may be Governor amongst us, that he may rule in us, and reign over us; even he that is the Prince of peace, that came into the world with a *song* of peace, that going out of the world left us a legacy of peace, whose government is a government of peace, whose Ministers are Embassadors of peace; whose wayes are wayes of pleasantnesse, and all whose paths are peace. He unite our hearts together in the unity of the Spirit, with the bond of peace. That God that could find out a way to make peace betwixt himself and mankind, He that can never come too late in any danger, that can never be to seek in any straight; heal our wounds that grow so deep, repair our breaches that grow so wide: He in his good time give us one heart, and one way, that we may fear him for ever; for the good of us, and our children after us. *Amen.*

CHAP.

Chap. III.

What perſonall and private paſſages of Providence thoſe are which ought to be recorded in our Fournall or Diary.

THus far of our National and more publick concernments, that are to be remembred: I come now to ſhew what Perſonall and private occurences are to be recorded; And they are theſe five that are moſt obſervable.

1. Let every man keep a ſtrict account of his effectuall calling, and of his age in Chriſt; and (if it may be) ſet down the time when, the place where, and the perſon by whom he was converted.

I know every one cannot relate it, as *Paul* could, in all the circumſtances: *It came to paſſe as I made my journey, and was nigh unto Damaſcus, about noon, ſuddenly there did ſhine from heaven a great light round about me, and I fell to the ground, and heard a voyce, &c.* But yet ſome can with the ſame Apoſtle ſay, *I was a perſecuter, a blaſphemer, and injurious, but I obtained mercy:* Or, with the blinde man whom Jeſus cured; *One thing I know, that whereas I was blind, now*

Act. 22. 6, 7.

1 Tim. 1. 13, 14.

Joh. 9. 25.

see. I was an ignorant, proud, profane person, and without God in the world, but by his grace I am that I am. There are some questionlesse that can most punctually set down the severall circumstances of their conversion. It was a propheſie of the times under the Gospel. It shall be said of some in *Babylon* that they knew God, and this and that man was born there; and of *Zion*, this man was born in her: Yea, *The Lord himself shall count when he writeth up the people, that this man was born there.* *Onesimus* could tell that *Paul* was his Father, he could tell the time when, and the place where he was converted, for he begat him in his bonds. Psa 87.5,6 Phil. 10.

Cyprian had wont to call *Cæcilius*, *novâ vitæ parentem*, his spirituall Father. St. *Paul* could say that *Andronicus* and *Junia* were in Christ before him. There is a seniority amongst the Saints. God hath his elder and his younger children. It is good to know our age in Christ. Rom. 16.7

Polycarpus could say, Thus many yeers have I served my Master Christ, and hitherto hath he dealt well with me. *Remember this day*, saith *Moses* to the *Israelites*. What day was that? The day that they came out of *Egypt*, from the House of bondage. So I say, Remember the day wherein God took you, not from toyling in brick and clay, but from the slavery of sin and Satan; not from following the sheep, as he did *David*, Exod. 13.3

whom he made a King; but from following the world and your own unruly lusts. You keep an account of the day wherein you were born, and why not of the day wherein you were born again? You remember your Marriage-dayes, and why not much more the day on which you were married to Christ? You have your Register-books for the one, and why not Diurnalls for the other? Would you be perswaded to do thus, it might provoke you to say as sometimes *Sarah* said when *Isaac* was born, *Who would* Gen. 21. 7. *have said (that knew my age) that Sarah should have given children sack?* Who that knew me in the dayes of my vanity and vileneſſe, that knew me in the School, or at the Univerſity, or when I was an Apprentice, when my life was as full of diſorder, as a toad was of poyſon; who would have ſaid that Chriſt ſhould ever have been formed in me? But by his grace I am that I am, and God hath made me *laugh*.

Some acts of God, are acts of common providence, and ſo he feeds us, and cloaths us, he doth as much for the creatures; for he feeds the Ravens, and cloaths the Graſſe. Some acts of God, are acts of ſpeciall priviledge; and thus he gave *Abraham* a childe in his old age, and made *David* of a Shepherd a King. Some acts of God, are acts of pattern; and thus he ſhewed mercy to *Manaſſeh*, and *Mary Magdalen*, & *Paul*. *For this cauſe* (ſaith that Apoſtle) *I obtained mercy, that in me firſt*

Jeſus

Jesus Christ might shew forth all long-suffering, 1 Tim. 1. 16.
for a pattern to them that should hereafter believe
in him to life everlasting.

Some acts of God are acts of wonder: It
is a wonder that any soul is saved; I am
sure it is a wonder that ever God should
think of me, look after me, strive with me,
wait upon me, that he might be gracious to
me; nay, it is not onely matter of wonder
now, but will be cause of admiration unto
all eternity; Who am I, and what am I, that
God hath brought me hitherto! It is the
Lords doing, and it is wonderfull in mine
eyes.

Amongst many things that *Beza* in his last
Will and Testament, gave God thanks for,
this was the first and chief, that he at the age
of sixteen yeers, had called him to the know-
ledge of the Truth. Let every one that can
know his age in Christ, set down this in his
Journall.

2. Take speciall notice of all divine assi-
stance, and that either in the performance
of the duties that are required of us, or in
bearing those evills that are inflicted up-
on us.

For the first, we know that all our suf-
ficiency is from God, all our fresh springs
are in him, and therefore all our full streams
of prayse should run to him. It is our sin,
and should be our shame, that though *the*
Oxe knows his owner, and the Asse his Masters Isa. 1. 3.
crib (as the Prophet saith) that is, by a com-

mon instinct of Nature, they acknowledg
that as all their provision is from him,
all their strength to draw or bear is due
him: *Yet we do not consider*; that is, we d
not so know God, as to acknowledge, th
as we have all from God, so all is due
Isa. 40. 29. God. *He* it is that *giveth power to the fai
and to them that have no might, he encreas
strength. But the youths shall faint and be wea
and the young men shall utterly fall.* If *Da
will go out in the Name of the Lord, in t
strength and by the assistance of God,
1 Sam. 17. shall return a victor over the mighty G
ant: But if *Goliah* will go out against *D
vid* with a sword and a spear, trusting on
Exod. 3. 11, to his own strength, he shall fall. *Moses* h
13. a great charge to go to *Pharaoh*, and to brin
& 4. 10, 13. the people of *Israel* out of the Land of *Eg
& 5. 22.
& 6. 12, 30. and how oft doth he through unbelief cr
at that call, as unfit for that service? seve
or eight times he replyes upon God as u
willing, because unfit to go: But throug
Gods most gracious assistance, he finished th
work to the glory of God, the comfort
his people, and the shame of that pro
2 Tim. 4. 7. enemy; and this is recorded. *I have fou
the fight*, (saith St. *Paul*) *I have finished
course, I have kept the faith*; and this is wri
ten down in a book.

Secondly, assistance in withstanding vi
lent temptations, in undergoing heavy bu
thens, and conflicting with sundry evil
should not be forgotten. There is a ti
wh

when Kings go not forth to War, but no time wherein Christians have not some combate with temptations, but God either prevents them, or assists us in them, and makes us victors over them, and gainers by them. It is written of St. *Augustine*, that after his conversion to the Faith, he was much vexed with inward conflicts; and after long struggling with them in the use of means, and not prevailing as he desired, he heard a voyce saying to him, *In te stas & non stas*; whereby apprehending, that the way to fall was to stand in his owne strength; by faith in prayer he did fly unto God in Christ, and his free grace, and so obtained victory.

At my first answer (saith St. *Paul*) *no man stood by me, all forsook me; I pray God it be not laid to their charge. But God stood by me, and strengthened me, and I was delivered out of the mouth of the lion.* And indeed at such a time a gracious heart can better bear Gods stroke, then endure his absence. St. *Paul* makes speciall mention of this: *Faith is the gift of God*; and amongst many singular benefits that we have by that grace, this is not the least, It hath a singular dexterity in helping the heart at a sudden pinch; in mustering up spirituall, and those present forces against an unexpected temptation. A lively faith is the best leaver at a dead lift. See it in the case of *Joseph*, fiercely and unexpectedly assaulted by his beastly Mistris. Many arguments are brought in of a sudden, by which he

1 Tim. 4. 16, 17.

he is fenced so impregnably against her solicitations, that he comes off more then a conqueror.

1. It is a sin (saith he) against the great trust my Master hath in me, *He hath committed all into my hand, &c.*

2. It is a sin against my place and dignity, *There is none greater in the house then I.*

3. It is a sin against my Masters interest, *You are his wife.*

Gen. 39. 8, 9. 4. It is a wickednesse, *a great wickednesse against God.*

The like you shall read of *David*, who when he was reviled by *Shimei*, with those words, *Come out thou bloody man, thou man of Belial, &c.* which so far provoked *Abishai*, and edged his spirit against him, that he could hardly hold his hands; yet bare all patiently, being armed against such an assault.

Three arguments are suddenly mustred up by Faith, by which he comes off with victory.

1. My Son rebels, and he is more violent against me. My Servant takes away my good name; my Son would not only take the crown from my head, but my head from my shoulders.

2. *The Lord hath bidden him curse me*, and therefore let him alone.

3. The Lord will look on me, and not onely do me good by this, but for this affliction.

2 Sam. 16. 7, 8, 11, 12.

It is good to set down every affliction we have met with in our time, and to observe Gods carriage towards us in them, with the benefit we receive from them.

3. Remember, and for that end put into your Journal all deliverances from dangers, vouchsafed to you or yours. And indeed, what is our whole life, but a continued deliverance? We are daily delivered, either from the violence of the creature, or the rage of men, or the treachery of our own hearts; either our houses are freed from firing, or goods from plundering, or our bodies from danger, or our names from reproaches, or our souls from snares. This being the difference betwixt a gracious and a graceless heart; a godly man is delivered, a wicked man is but reserved. God knows how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgement, to be punished. 2 Pet. 2. 9.

Jacob is delivered from the treachery of his Uncle *Laban* at one time, and from the fury of his Brother at another; both are remembred.

David is delivered from the paw of the Bear, and the mouth of a Lion; both of them are mentioned before *Saul*. 1 Sam. 17.

Jeremiah cannot forget the dungeon out of which he was saved; nor *Daniel* the Lions den, out of which he escaped; nor *Jonah* the Whales belly, out of which he was delivered. Read their Prophesies, and you shal

finde the stories. Mr. *Beza* in his last Will bequeaths thanks unto God, that being infected with the plague at *Lusanna*, and aspersed by his enemies with grievous calumnies, God delivered him from both.

2. That being tossed up and down in the first Civill wars of *France*, for many moneths, God had preserved him from six hundred dangers.

Our deliverances are more then we can number, greater then we can value. Who so is wise, and will observe them, even they shall understand the loving kindnesse of the Lord. Every night God setteth his watch about us, and every day he commands his Angels to pitch their tents for our safeguard. And alas, what is all our care and prudence, without his watchful eye of providence over us! *Except the Lord keep the City, the watchman waketh but in vain.*

Psal. 127. 1.

Gen. 7. 16. When *Noah* and all his train went into the Ark, it is said the Lord shut him in. It is good to open the dore in the morning, and to shut the dore in the evening by prayer: pray when we open them, that God would dwel with us; and when we lock up our dores, that God would shut us in, otherwise we cannot be safe.

Take but a little notice of the preservation of our children; nay, but of one childe, and you will say that all our care is nothing without his watchfull eye. I will give you a memorable instance of a Childes deliverance;

stance) who, whilest divers in the family, with many other friends were met together to fast and pray, went out to a pond very much frozen, (for it was in an hard cold Winter) either to slide, or to whip his top, I remember not which; where two holes were made in the ice for the safety of the fish, and the taking up of water, into one of these he fell up to the arm-holes; the childe was soon mist, and search being made, he was found there: Had the hole been wider, or he not spread out his arms, or he not seasonably found out (for it was about the time the company brake up) he had perished. I was then at the house, an eye-witnesse of that deliverance.

Another example I shall give you of a Man.

A certain *English* Captain in the Wars of *France*, under *Henry* the fourth, whom Queen *Elizabeth* assisted against his own subjects; being quartered in a Town lately taken from the enemy, carryed himself with that civility toward his Landlord, as became an ingenuous Gentleman; and yet with that fidelity too, as suited with the honor of his command in chief; that he won very much respect from the Master of the family: Insomuch, that some time after, the enemy having taken the Towne again, beaten the Kings party, slain many, and wounded more even unto death; at the end of the day, when the Armyes were retired, the Townsmen

men came out to cut throats, and to take the pillage: By providence this Landlord before mentioned, came to this Gentleman, sorely wounded, and ready to dye; whom he bestrides, and drawing his sword protests he would there dye, rather then his friend should suffer any further harm: And so by the help of others, he brought him home to his own house, where by chirurgery and good diet, with all carefull attendance, he recovered. This story I heard the Gentleman relate to me and others.

Thus God creates deliverances; and indeed, preservation from danger, is nothing else but a continued creation. There is scarce any thing in the wayes of God more remarkable then Deliverances. And indeed, it is necessary that God should take the charge of us at all times; for our dangers are so many and great, that none are wise enough, or strong enough to deliver us, but the Lord.

4. All the instruments, all the men and means that God hath in providence at any time used for our good, must not be forgotten: As,

1. What Parents we have had, how godly they were, and how religiously tender they were of our eternall welfare; what care they took of us, what cost they bestowed upon us, what prayers they made for us, what pains they took with us, in correcting, in instructing us for our temporall and eternall

all good. It is a very rich priviledge to come of godly and religious parents, to be heirs of so many promises which they daily laid up for us, and so many prayers that they continually made in our behalf, is a very rich portion. The *Jews* would often boast that *Abraham* was their Father, and Joh. 8. 39.
Moses chose rather to owne him, yea though he suffered with his posterity, then to be called the Son in law to *Pharaoh*'s daughter, and enjoy the pleasures of sin for a season, *Solomon* keeps an account of this mercy: *I was my Fathers Son*; that is, I was his darling, his beloved Son; and, *I was tender and* Prov. 4 3, 4.
dear in the sight of my Mother: And thus he taught me, and said unto me, Let thine heart retain my words, &c. The like honorable mention he makes of his Mother: *The words of* & 31. 1, 2, 3.
King Lemuel, the prophesie that his Mother gave him. Lemuel is a name given to *Solomon*, as *Mercer* observes upon the place. He is called also *Jedidiah*, because the Lord loved him; and here *Lemuel* by his Mother, because she had dedicated him to the Lord.

2. Remember what Schoolmasters we have had.

Dr. *Andrews* Bishop of *Winchester* was so thankfully affected with the care that Mr. *Mulcaster* had of him whilest he was his Scholar, that when he came to great preferment in the Church, he placed his picture over his study dore.

Mr. *Calvin* did so far acknowledge the love

and care of *Maturinus Corderius* his Schoolmaster, that he dedicated his Commentary upon the first Epistle to the *Thessalonians* to him. And *Persius* had so honorable an esteem of his Master *Cornutus*, that he writes his fifth Satyr to him, and expresseth his thankfulnesse to him in very high language.

Hinc ego centenas ausim deposcere voces,
Ut quantum mihi te sinuoso in pectore fixi
Voce traham pura, &c.

3. What noble *Mecænas*, what bountiful Benefactor we have had, by whose cost and kindnesse our good education hath been furthered, and our comfortable maintenance enlarged.

St. *Augustine* thankfully acknowledged, that by the liberall contribution of *Romenian* a noble Gentleman, his studies in the Liberall Arts were much cherished and advanced.

4. To conclude: It will be of singular use to put into our Diary, what Times we have lived in, what Ministers we have lived under, what Callings we were of, what Wealth was bestowed on us, what places of Authority and Command were committed to us.

Plato when he was ready to dye, gave God thanks for three things;

1. That he was made a Man.
2. That he was born in *Greece*,

3. That

3. That he lived in the time of *Socrates*. Blesse we God, that such a Kinsman brought us up in our younger yeers, that such a Scholar was our Tutor in the University, such an one relieved us, such a friend preferr'd us.

The Lord give mercy to Onesiphorus, saith *Paul* to *Timothy*, *for he oft refreshed me, and was not ashamed of my chain. When he was at Rome, he sought me out diligently. The Lord grant unto him that he may finde mercy from the Lord in that day; and in how many things he ministred unto me at Ephesus, thou knowest very well.* Yea, let not the meanest or lowest instrument of our good under God be forgotten. *Who hath despised the dayes of small things?* Even a Raven may sometimes bring bread and meat to a poor Prophet, and a poor Widow sustain a Messenger of God. A wicked Physitian, or a drunken Chirurgeon, may instrumentally under God save our lives. Even a cypher, as very a nothing as it is, if joyned to 10, make it 100; if added to 100, makes it 1000. Poor despised *David*, that stood but as a cypher in Kings *Saul's* acccount, & his Brothers judgement, in the name of the Lord slays *Goliah*, and wrought a great salvation for *Israel*. The Lord *Cromwell*, K *Henry* the Eights favourite, did not onely remember *Friscobald* the rich *Florentine*, that was so bountiful to him in his travel; but he considered a very poor man, and gave him maintenance to his *dying* day, whose Father had given him many a meals meat.

2 Tim. 1. 16, 17.

Zach. 4. 10.

1 King. 17. 6, 9.

5. And

5. And finally, mark what returns, what answers God gives to your prayers, and set them down with a *Selah*, as most
Deut. 9. 18. remarkable pledges of his love. *Moses* did
19. so; who having fasted and prayed for the people, who had made them a Moltencalfe, and he received a gracious answer; writes that down--*the Lord heard me at that*
& 10. 10. *time also*. It seems *Moses* took speciall notice of such answers to prayer, for he records a like passage, when God separated the Tribe of *Levi* for his service, he prayed, *and the Lord* (saith he) *heard me at that time also*.

Hannah did so; she told *Eli* that she had received a man-childe from the Lord by prayer; *for this childe I prayed* (saith she) *and*
1 Sam. 1. 27. *the Lord hath given me the petition I asked of him*.

All a Christians happinesse is laid up in promises, and all those promises hang upon the pin of prayer. The prayer of faith is the great engine of the people of God, by which promises are made out into evidences; and such returns of prayer should be recorded.

What grace Jesus Christ had either to do or suffer the will of God, he had by promise, as you may see, Isa. 11. 2, 3, 4. & 42. 1, 2, 3, 4. & 61. 1, 2, 3, 4. and the good of all those promises he fetcht out by prayer. He had a word of command as well
Psal. 2. 8. as we, *Ask of me*; and he had a word of promise,

promise, *and I will give thee, &c.* And he prayed very much, he spent whole nights in prayer, and was heard in what he prayed; and he takes speciall notice of it, *I knew that thou hearest me alwayes* (saith he to his Father, when he raised *Lazarus.*) *In the dayes of his flesh* (saith the Apostle) *when he had offered up prayers and supplications, with strong crying and teares to him, that was able to save him from death, and he was heard in the thing he feared*; and this is recorded. Now this God is our God, he will hear us and deliver us as he hath said. Undoubtedly if he give us an heart to pray, he will encline an ear to hear; who delights as much to grant his peoples petitions, as they can to receive his grants. As King *James* said once to a great Courtier, to whom he gave a great summe of money, I am better pleased that I can give, then you are satisfied that you may receive.

Joh. 11. 42. Heb. 5. 7.

Tiberius was so in love with *Sejanus* his favourite, that he never denyed him any thing that he asked; he often prevented his asking by his bounty: But our God is so willing to grant our desires, that he doth not onely give us what we ask, but more then we ask, nay more then we should ask, more then we can ask or think, and that exceeding abundantly.

Give us this day our daily bread, is the rule by which we are directed to ask for necessary and convenient comforts; and certainly, what

Eph. 3. 20.

Prov. 23.4. what we may not labour for, we may not pray for; but we must not labour to be *rich*.

Now though Nature is content with little, Grace with lesse, yet God is so bountifull as to afford us exceedings; *he will fill our* Act. 14.17. *hearts with food and gladnesse*: He will give us not onely a house to dwell in, but a stately one; not onely a coat to cover us, but a costly one; not onely a table to sit at, but a ta-
Psal. 23.5. ble well spread, and a cup running over, and that in the sight of our enemies; which is more then we should ask for.

So high was *Roger* Bishop of *Salisbury* in favour with King *Stephen*, that he would say of him, Let that man beg of me what he will, I will grant him, though it be half of the Kingdome; and sooner shal he be weary of asking, then I shall be of giving.

God will give in mercy, as long as we ask in faith.

When Sir *Walter Raleigh* asked a favour of Q. *Elizabeth*, she said to him, *Raleigh, when will you leave your begging?* he answered, *When your Majesty leaves giving.* God is much more bountifull; who did not give over granting *Abraham* his requests for *Sodome*, till he left asking; and who can tell, but that if he had gone on, and prayed that if five persons that were righteous had been found in *Sodome*, the City might have
Gen. 18.33. been spared for their sakes, according to his request? Can we think that God will hear

the

e young Ravens when they cry, and neg-
t the Doves that mourn in the valleys?
hat he will hear the young Lions when
ey roar, and forget the Lambs that bleat
ter the Sheep? That he will hear *Hagar* Gen. 21.
nd her *Ismael*, varlets and vile ones, that 16, 17.
y unto him in their extremities; and will
turn his back upon the tears, or stop his
r to the prayers of his owne children that
y unto him daily, in the name of Jesus
hrist? Undoubtedly he cannot. St. *Am-*
ose was wont to say, the better to comfort
onica St. *Austin*'s Mother, who prayed often
r him, even with tears, *Impossibile est ut filius*
tarum lachrymarum periret, It is impossible
t a Son of so many tears should perish. As
ng therefore as God gives us an heart to
ay for any mercy, let us not be out of
art. And why so? Because then we beg
o more but what God hath commanded us
ask, and we ask no more then what he
th promised to give, and he hath promi-
d no more but what he is able to perform,
d he shall perform no more but what he
all have glory for, and we know his glory
dear to him.

Let me therefore advise every believing
ul to be much in prayer, and with the
salmist to hearken what the Lord will Psal. 85. 8.
peak, for *he will speak peace unto his people.*
nd what returns of those prayers they
eet with. If they can say, for this Wife I
rayed, for this Childe, this deliverance,

Prov. 23.4. what we may not labour for, we may not pray for; but we must not labour to be *rich.*

Now though Nature is content with little, Grace with lesse, yet God is so bountifull as to afford us exceedings; *he will fill our hearts with food and gladnesse:* He will give us not onely a house to dwell in, but a stately one; not onely a coat to cover us, but a costly one; not onely a table to sit at, but a table well spread, and a cup running over, and that in the sight of our enemies; which is more then we should ask for.

Act. 14.17.

Psal. 23.5.

So high was *Roger* Bishop of *Salisbury* in favour with King *Stephen*, that he would say of him, Let that man beg of me what he will, I will grant him, though it be half of the Kingdome; and sooner shal he be weary of asking, then I shall be of giving.

God will give in mercy, as long as we ask in faith.

When Sir *Walter Raleigh* asked a favour of Q. *Elizabeth*, she said to him, *Raleigh, when will you leave your begging?* he answered, *When your Majesty leaves giving.* God is much more bountifull; who did not give over granting *Abraham* his requests for *Sodome*, till he left asking; and who can tell, but that if he had gone on, and prayed that if five persons that were righteous had been found in *Sodome*, the City might have been spared for their sakes, according to his request? Can we think that God will hear

Gen. 18.33.

the

e young Ravens when they cry, and neg-
t the Doves that mourn in the valleys?
hat he will hear the young Lions when
ey roar, and forget the Lambs that bleat
ter the Sheep? That he will hear *Hagar* Gen. 21.
nd her *Ismael*, varlets and vile ones, that 16, 17.
y unto him in their extremities; and will
e turn his back upon the tears, or stop his
r to the prayers of his owne children that
y unto him daily, in the name of Jesus
hrist? Undoubtedly he cannot. St. *Am-*
ose was wont to say, the better to comfort
onica St. *Austin*'s Mother, who prayed often
r him, even with tears, *Impossibile est ut filius*
tarum lachrymarum periret, It is impossible
t a Son of so many tears should perish. As
ng therefore as God gives us an heart to
ay for any mercy, let us not be out of
eart. And why so? Because then we beg
o more but what God hath commanded us
o ask, and we ask no more then what he
th promised to give, and he hath promi-
d no more but what he is able to perform,
d he shall perform no more but what he
all have glory for, and we know his glory
dear to him.

Let me therefore advise every believing
oul to be much in prayer, and with the
aithful to hearken what the Lord will Psal. 85. 8.
peak, for *he will speak peace unto his people.*
nd what returns of those prayers they
et with. If they can say, for this Wife I
rayed, for this Childe, this deliverance,

this ſucceſſe I prayed, and the Lord h
granted me the requeſt I put up unto h
Let ſuch experiments be put upon thi
count, with a *Selah.*

Chap. IV.

*The manner how a Fournall or Diary i
be uſed, and firſt what is to be don
way of obſervation.*

THus far of the materials whereo
Journall may be compounded: N
in the next place I ſhall ſpeak of the man
how ſuch a Journall is to be uſed. And he
in two things would be commended to t
Chriſtian Reader.

1. Rules of Obſervation: And,
2. Rules of Practice.

For obſervation take notice of theſe thr
Rules:

1. Labour by faith to ſee and obſer
God in all things that are beſtowed on yo
2 Kin. 2. 14. continued to you; ſay as *Eliſha*, *Here is t
mantle, but where is the God of Elijah?* He
is health, and peace, and liberty; but wh
is the God of theſe comforts? The Nam
of God; that is, the wiſdome of God, th
power and faithfulneſſe of God, is writte
upo

on every spire of grasse, upon every drop
rain, in such great letters, that he that
n may read. Let the same minde be in us
at was in *Jacob, the Israel of God*, who when
told his Wives his resolution to leave his
ncle *Laban*, useth this language, *God hath* Gen. 31. 9.
ken away your Fathers cattle, and given them to
e. And when he met with his Brother
au, who asked him of the children whose
ey were; he answered, *they are the children*
ich God of his grace hath given me. At the
me time urging his Brother to accept the
ding that he had sent him, he useth this
gument, *I have seen thy face, as though I* & 33. 10, 11.
d seen the face of God. And again, *Take*
t is brought thee, because God hath dea-
ingly with me. He that cannot see God
a judgement, will never be truely hum-
le; and he that cannot see God in a mercy,
n never be truely thankfull. Check your
lves therefore often for this neglect, as this
acob did, who when in his journey to *Laban*
e had in a vision a sight of a Ladder, whose
ot stood on the earth, and whose top did
each to heaven, and the Angels of God were
scending & descending upon it, and the Lord
ood above it: All which was a lively disco-
ry of Gods provident care of him; said,
d was in this place, and I knew it not. So & 28. 16.
y you, God was in this friend that relieved
e, in this ordinance that refreshed me,
this creature that comforted me, and I
bserved him not. There are none of the

wayes of God, wherein he useth either the ministery of Angels, or the wisdome of men or the strength of any creature; but God is at the top of the Ladder, and orders all, though we observe him not.

We may by an eye of reason see a man in his works, though his person be not present. As, when we see a piece of ground well ploughed, the fences well made, the cattle well ordered, we say, Here is a good Husband, though we do not see the Farmer. When we see a house built very well, and every room well contrived, we say, Here is a good Work-man, though we do not see the Carpenter. And may we not as well by an eye of faith behold the wisdome, goodnesse, and power of God in his works though he be invisible. Say you therefore, Here is so much of the prudence of the Prince, so much of the policy of a State, so much of the valour and faithfulnesse of a Governour; but how much do you observe of God, who rules the hearts and wayes of all men? Here is so much of the cost of a Father, so much of the affection of a Mother, so much of the faithfulnesse of a Friend, but how much of the mercy and wisdome of God?

A great Cardinall (that I have read of) writing down in his Diary what such a Lord did for him, how far such a Prince favoured him, what incouragement he had from such a King, and how such a Pope pre-

ferr'd

err'd him, but not a word of God; one reading of it, said, This man remembred his friends, but forgat God. Like another *Haman*, who when he told his friends, and *Zeresh* his Wife, of the glory of his riches, and the multitude of his children, and all the things wherein the King had promoted him, who had advanced him above all the Princes and Servants at the Court, and what honor Queen *Esther* did him, who invited him onely with the King to the banquet, never made any mention of God. Do you rather as *David*, who when he had told King *Saul* how he had slain the Lion and the Bear, said moreover, *The Lord that delivered me, &c.* He comes over with it again, rather then not mention the Name of the Lord, and let *Saul* know he observed Gods great power in that victory.

Est. 5. 11.

1 Sam. 17. 37.

All the letters in the Alphabet, without a vowel, will not make one word; nor all the stars in the firmament, without the Sun, will make a day; nor all the world, the profits of it, or pleasures in it, can make a man happy without God.

The *Jews* (some say) when they read the Book of *Esther*, let the book fall on the ground, and they give this reason for that ceremony, though they esteem it a Canonicall piece of Scripture, yet they somewhat undervalue it, because the word of God is not found in all the Story. Though a man have as much health, strength, and beauty

as Nature can afford him; and to that as much wealth, honor, and friends, as the world can bring him; and to all these as much learning as Tutors can put into him; yet if he be a man without God, he falls in the thoughts and estimation of such as are spirituall, and can discern him, though they may acknowledge him a very discerning man.

2. Labour by faith to see and observe all these good things in God. For as *omnia mala* may be seen *in summo malo*: All evils in the world may be seen in sin, the chief evill; as blindnesse, nakednesse, poverty, death, hell; for he that is ignorant, is blind indeed; he that is without God, is naked indeed; he that hath no grace, is very poor; he that is dead in sins and trespasses, is truely dead; he that is under the power of sin, and given up wholly to his hearts lusts, is in an hell above ground. So *omnia bona* are *in summo bono*, all good things are in God the chiefest good. All creatures may be seen in the Creator, as all the stars may be seen in the sun.

2 Cor. 1.3. So the Apostle thought, who called God the God of all comfort. Honor is not the God of comfort, nor liberty, nor health, or wealth; nor hath honor the comfort of liberty, nor liberty the comfort of health, nor health the comfort of children or wealth, *&c.* But the comfort of all these

Psal. 84.11. may be found in God. Hence he is called *our Son. He will be a Sun and a shield to those*

that

walk uprightly. The light and comfort of all these things may be found in God, as the light of all the stars may be seen in the Sun: As a Sun he gives all the light, so as a shield he gives all the protection to all men, and means of our good: The shield in ancient times (to which the holy Ghost seems, as some think, to allude) was made so big, as it covered the whole man, and all his armour; as appears by that speech of Ajax, to or of *Ulysses*, when he contended with him about the armour of *Achilles*:

Opposui molem clypei, texique jacentem.

In his flight he came to me, and I covered him with my shield, and so saved his life. So I say, as a Sun and shield all comfort is from him. Hence he that can call the Lord his God, may call God any thing that at any time he stands in need of. As *David* sometimes did, whilest compassed about with many enemies. *The Lord is my rock, and my fortresse, my deliverer, my high tower, my buckler*; and why so? *He is my God*, and in that all. If he be my God (saith a believer) he is my Father, and no father like him for affection; if my God, my Friend, and no friend like him for faithfulnesse; my Physician, and none like him for skill; nay, my Bed-maker, and none can make my bed so easie as he. So that if we lose the comfort of any creature; as, the comfort of a wife by death, of health by sickness, of liberty by a prison, of wealth

Psal. 18. 2. & 41. 3.

by poverty; they may all be found in God; who is health in ſickneſſe, liberty in priſon; yea, all things in the want of all. He that is the *Alpha* and *Omega* hath ſaid it,

Rev. 21. 7. *He that overcometh ſhall inherit all things*: But how ſhall that be? *I will be* (ſaith the Lord) *his God, and he ſhall be my Son.* All comfort is divided amongſt the creatures, as by ſeverall channels, but united in God as the fountain.

The King of *Bohemia* (as ſome have reported) when he was beaten out of *Prague*, and therefore almoſt out of all in that Kingdome, was encouraged by ſome great Commanders about him, that he had many Princes his friends and Allies, that were potent, and would readily aſſiſt him; to which he made no anſwer, but wrote the word *DEUS* in great letters; implying thereby, that all theſe muſt be found in God, or they could do him no good; whence ſome pickt out his meaning, and found *Denmark* in *D*, *England* in *E*, *Hungary* in *V*, and the *Sweden* in *S*.

But I have read that *Herod* in a ſpeech that he made in the head of his Army that was ready to joyn battle with the enemy, the better to encourage his Souldiers, had this paſſage: *Where juſtice is, God is*; *and where God is, there is no want of men or fortitude.* God is a perfect good, as well as a ſolid good. *Id bonum perfectum dicitur* (ſaith *Lactantius*) *cui nil accedere, ſolidum cui nil decedere poteſt*:

That

That is a perfect good, to which nothing can be added; that a solid, from which nothing can be spared. Hence it is, that God in wisdom and mercy plucks these stools from under us, that we sit so securely upon, that we may look up to him, and finde that comfort in him that we lost in them. When *David's* Captains and Commanders, that so long had stuck so close to him, spake of stoning him, he comforted himselfe in his God. When *Habbakuk* could finde no blossome in the fig-tree, nor fruit in the vines; when he could finde nothing in the fold, nor in the field, nor in the stall; yet he would *rejoyce in the Lord and joy in the God of his salvation*; because all might be found in a God. When *Micah* looked upon the miserable face of the Time in which he lived, wherein there was scarce a good man to be found, nor a friend to be had, the best was but as a bryar, and a mans enemies were those of his owne house; so that neither the childe of a mans loyns, nor the wife that lay in his bosome were to be trusted; he resolves to look up to God. *Therefore I will look unto the Lord, I will wait for the God of my salvation, there I shall finde all comfort.* How happy is he then that hath the Lord for his God! He is one of St. *Paul's* rich men, *as having nothing, yet possessing all things.* So that I shall conclude this passage with that of the Prophet, *Let not the wise man glory in his wisdome, neither let the mighty man glory in his strength, nor the rich man in his riches,*

1 Sam. 30. 6.

Hab. 3. 17, 18,

Mic. 7. 1, 2. 3, 4, 5, 7.

2 Cor. 6. 10.

Jer. 9. 23.

riches, but let him that gloryeth, glory in this, that he knoweth me, &c. Not the wiſe man in his wiſdome, Satan is wiſer then he, and yet a Devill; nor the ſtrong man in his ſtrength, for the Horſe is ſtronger then he, and yet a Beaſt; nor the rich man in his wealth, the Earth is richer then he, and yet he treads upon it every day; but *let him that gloryeth, glory in this, that he knoweth the Lord to be his God. Happy is the people that is in* Pſ. 144. 15. *ſuch a caſe* (ſaith the Pſalmiſt) *yea, happy is that people that hath the Lord for their God.* That any of us have the cap and the knee from our inferiours, is our priviledge, but not our happineſs; that any of us have the uppermoſt ſeat in the Church, or chiefeſt room at a feaſt, is our honor, but not our happineſſe; that any of us eat the fat, and drink the ſweet, when others eat aſhes as bread, and mingle their drink with their tears, is our comfort, but not our happineſſe; but *happy is that people that is in ſuch a caſe; yea, happy is that ſoul that can ſay, The Lord is my God.*

Thirdly, obſerve well the *mediums*, the choyce wayes and means by which all good things are conveyed to us. It is good to know how we come by what we have.

Theſe three wayes take ſpeciall notice of as moſt obſervable. All good things come to us:

1. By Chriſt, ſavingly.
2. By the promiſe, certainly.
3. By the creatures, ſenſibly.

1. Ob-

2. Observe how all good things come in by Jesus Christ savingly. God gives all good things to his through Jesus Christ. *If God spared not his owne Son, but delivered him for us all, how shall he not with him also freely give us all things?* Peace with him, and liberty, and riches, and honor with him, are a good portion indeed. *All things are yours*, saith the Apostle to the *Corinthians*, *Paul and Apollos, things present and things to come, &c.* But how come they in? *Ye are Christs* (saith the Apostle) *and Christ is Gods.* All comes to us by Jesus Christ, as all the corn in *Ægypt* came through *Joseph's* fingers, so all comforts come to us by Jesus Christ, who is our Mediatour; who hath not onely by his blood purchased all things for us, but sanctified all to us; he turns our waters into wine, and makes our bitter waters sweet. Hence as all our duties are presented from us to God by Jesus Christ, and therefore are accepted; so all things are conveyed to us from God by Jesus Christ, and so are sanctified. Christ is not onely our Mediator, but our Husband also, and so we enjoy all good things with him and by him; we have conjugal communion with him; so that we may say as *Hamor* and *Sechem* said to their people (the better to perswade them to be circumcised, and to marry into *Jacob's* family) *Shall not all their cattle, and substance, and every beast of the field be ours?* So, if we be married to Jesus Christ, Rom. 8.32. 1 Cor. 3.21, 22. Gen. 34.23.

Christ, and become one with him, shall not all be ours through him who is heir of all? Not onely his wisdome to inlighten us, and his power to uphold us, but the world to supply us; so that if this Husband of ours be honorable, we cannot be mean; if he be rich, we cannot be poor; and so a little with him is a great portion, when the whole world without him is nothing. Hence the Saints of God, out of their love to Jesus Christ, do use to set Jesus Christ above all; *his name* also *shall be above every name*. Princes in their Proclamations, Charters, and Grants, set their names in the beginning, on the top, as *James by the grace of God King of England, &c.* Subjects do alwayes use to subscribe their names to their Wills, Letters, Leases in the bottome: Both the Old Testament and the New, wherein the Will of God is contained, have the name of God set down in the beginning, as

Gen. 1. *In the beginning God created, &c.* Gen. 1. 1. *In the beginning was the Word, and the Word was*

Joh. 1. *with God, and the Word was God*, Joh. 1. 1. It is good to set Jesus Christ above all, for he is the *summa totalis* of all our comforts. The *Grecians* set the *summa totalis* of their bills of accompt in the top of the page, as we do in the bottome. Christ and riches, Christ and honors, Christ and liberty is the totall sum of all we enjoy. Let us make Jesus Christ our *Generalissimo*, Commander in chief, Primate, Supreme, All in all, set him above all.

1. A-

1. Above all comforts and outward contents. Like those brave *Germane* Ladies in a siege; who when the Emperor at the surrender of the Town gave them liberty to carry with them what they could, but excepted the men, who were to stand to his mercy; left all their gold and silver, with their rich jewels, and took up their Husbands, and carryed them out with them. Let us leave all, so we may enjoy Christ. *Let Ziba have all* (saith *Mephibosheth* to *David*) *so that the King return.* Let the men of the world have all the wealth, though we be impoverished; let them have all the honour and friends, though we be disgraced and forsaken, so Jesus Christ may rule in us, and rejoyce over us, and be all in all to us. 2 Sam. 19. 30.

2. Set Jesus Christ above all the men and means of any good. Men are apt to make idols of such as have been instruments of their outward peace and happinesse: Christ will admit of no corrivals, he will be all or none. When *Tiberius* the Emperour of *Rome* sent to the Senate, and required that the Image of Christ might be set up in the Capitoll, they returned this answer from their Priests, that if he were set up, all the other Images of their gods must down; if Jesus Christ be set up, all our Idols must fall, our Dagons will fall before the Ark. 1 Sam. 5.4.

3. Set Jesus Christ above all your duties, parts, gifts, and abilities. Your selfishnesse proves

proves often your greatest prejudice. Like the viper in *Paul's* bundle of sticks, which he brought in to make a fire and warm his fingers with, would sting you to death, Act. 28. 3. did not God in mercy prevent the mischief. If you compose your selves with such sparks, you shall lie down in sorrow, if God be not more gracious to you. In all your duties 2 Sam. 12. therefore it is best to do as *Joab* did, when 30. he had won *Rabbah*, he sent to *David* to take the Crown; and good reason, for all the men and means, the money and ammunition were *David's*. So here, all your sufficiency is from Christ, *you can do all things through* Phil. 4. 13. *Christ that strengthens you*. Let him therefore go away with the Crown. Be not like proud Est. 6. 8. *Haman*, whom nothing could content, but the royall apparell, the royall horse and crown. Christ will part with any thing to you but his crown, but his glory; take heed of usurping that. What part or member of the body soever is used in getting the victory, by the consent of all the head is crowned: However you speed, let Christ have the crown.

When *Cæsar* and *Bibulus* were Consuls, *Cæsar* did all, *Bibulus* did nothing, being overawed by *Cæsar*: whereupon the Wits of *Rome* would in jest subscribe their Letters, *Julio & Cæsare consulibus*: Do you so, if through the grace of Christ you can bear afflictions patiently, perform duties fruitfully, pray with heart, confesse with sorrow, beg

heavenly life, bear with fruit, say, we can do all things by Jesus Christ assisting us.

Observe how all good things are bestowed upon you, continued to you, by the promise certainly. All providences to a gracious heart, are but as so many fulfillings of promises. Carnall men have nothing but by common providence; but whatever this man hath, he enjoys by speciall promise; so that his peace is the peace of promise, his liberty the liberty of promise, his deliverance the deliverance of promise. Labour therefore to see every comfort you have noted in your Journal, conveyed to you in and by a promise. Thus did *Joshua*, who when the people were setled in the Land of Canaan, told them, that they knew in their hearts and souls, that not one thing had failed of all the good things which the Lord their God had spoke concerning them, all was come to passe. It is good to observe how Gods judgements are executed upon transgressors, according to his Word, and to say as Jehu did, when the fierceneſſe of Gods wrath was poured out upon *Ahab* and *Jezabel*, *This is the burthen that the Lord laid upon him, and this is the word of the Lord that he spoke by Elijah the Tishbite.* When we see Adulterers brought to shame, and a morsel of bread, say, This is according to the Word of the Lord, who hath said, *Whoremongers and adulterers God will judge.* When ye see swearers, and blaſphemers, and perjured per-

Josh. 23 14.

2 King. 9. 25, 36.

Heb. 13. 4.

persons, punished with a stroke from heaven, say, This day is this Scripture fulfilled in our
Exod. 20.7. eyes, *God will not hold them guiltlesse that take his name in vain.* But it is far more comfortable to see all good things bestowed according to a promise, and to be able to say as *David*,
Psa. 119.65. *Thou hast dealt well with thy servant, O Lord, according to thy Word.* So did *Solomon*, when he sate upon the throne of his Father *David*, *Blessed be the Lord God of Israel, who hath fulfilled with his hand that which he spake with his mouth.* And again in the same prayer,
2 Chr. 4.10. *The Lord hath performed his word that he hath spoken, for I am risen up in the room of my Father David, and am set on the throne of Israel, as the Lord hath promised.* We talk much of Providences, and indeed we are apt to make Providences to serve our turns; as *Jonah*, though a Prophet, and a good man, when he was sent to *Nineveh*, and not willing to go upon that Embassage, but to *Joppa*, and finding a ship
Jonah 1. 3. going to *Tarshish*, Oh surely (thought he) here's a providence, God would have me now go rather to *Tarshish*, so providence leads me; and indeed this is a great part of the Religion of our time, here was a providence, and there was a providence; yea, a continued *series* of providentiall actings: but no man aske, Where is the Precept requiring, or the Promise encouraging? He that walks by common providence, without a speciall Precept to guide him, or singular Promise to comfort him, walks by a dark

Lant-

Lambert, and will finde that his successes will prove but pitfalls in the conclusion, and will fall short of an happy issue; according to that saying:

——*Careat successibus opto*
Quisquis ab eventu facta notanda putat.

But let every wise man observe how his successefull proceedings are fruits of a Promise. So did the Virgin *Mary*; *God hath holpen his servant Israel in remembrance of his mercy, as he spake to our Forefathers, Abraham and his seed for ever.* So did *Zachariah*; *God hath raised up a horn of salvation in the house of his servant David, as he spake by the mouth of his holy Prophets, that we should be saved from our enemies, and from the hands of all that hate us; to perform the mercy promised to our Fathers, and to remember his holy covenant.* Go you, and do likewise; see how Promises run out into Providences. As, when we see a sincere course of life blessed; say, This is according to Gods Word, who hath said, *No good thing shall be wanting to them that walk uprightly.* When you see the children of honest godly parents prosper, you may see the promise that day fulfilled, which saith, *The righteous walks in his integrity, and his children are blessed after him.*

Luk. 1. 54, 55, 69, 70, 71.

Psal. 84. 11.

Prov. 20. 7.

Now that we may do this, that we may the better discern in what channel, by what promise such a comfort flowes in to us,

foure things would be skilfully attended:

1. Endevour to sort the promises, and know their several kinds. Some are absolute, some conditionall; some are generall, some are particular, made to some persons; some for this life, some for the life to come. Godlineſſe (saith the Apostle) *hath the promises of this life, and of that which is to come.* 1 Tim. 4.8. Some promises are encouragements, as 1 Cor. 5. 20. Some are comforts, as 1 Cor. 10. 13. Some bring rewards, as Psal. 84. 11. Some contain priviledges, as Joh. 1. 12. Tradesmen sort their commodities, by which they live; so should believers promises to which they trust, and from which they have all.

2. Be sure you understand the language of the Promise. Take heed that the Promise give not an uncertain sound, nor let the promise be a *Barbarian* to you. Let the promise be cleered to you. Christ was very near to *Mary Magdalen*, when he appeared to her after his resurrection, but she thought he had been the Gardener. Joh. 21. 15.

As for example:

2 Cor. 6. 17. *Touch no unclean thing, and I will receive you.* This promise is neer to us, but few understand what it saith. *Touch not*; that is, be not married to your lusts, be not wedded to your wills, but be divorced from every evill way: Scripture is the best interpreter of Scripture, another text will open it: 1 Cor 7. 1. *is not good* (saith the Apostle) *as the case stan-*

deth

leth, for a man to touch a woman; that is, to be married.

Take another instance:

He that confesseth and forsaketh his sins shall Pro. 28, 13. *have mercy*; that is, he that forsaketh his sins, as the young married woman leaves her Father and Mother, and is joyned to her Husband; that is, she leaves them in regard of communion with him, for she must now live with her Husband, in regard of subjection to them; for *her desires must be subject to her Husband, and he must rule over her*: So the soul leaves his sin in regard of communion with it, subjection to it, as formerly; and now saith to Christ, as *Paul* did when converted, *What wilt thou have me do?* How few understand the language of that promise, Heb. 13. 5. *I will never leave thee, nor forsake thee?* Where there are five negatives in the Originall, Οὐ μή σε ἀνῶ, οὐδ' οὐ μή σε ἐγκαταλίπω. *I will never never never never never leave thee.* With the *Latines* two negatives do more strongly affirm, with the *Grecians* they do more firmly deny. That you may thus understand the language of the promise; *Let* Col. 3. 16. *the word of Christ dwell plentifully with you*; nay, *in you, in all wisdome.* The good word of the Lord should be your *Vade mecum*, your companion, you should have the promise alwayes with you, as *Saul* his spear and his cruse of water at his beds head. Let it lead you walking, watch with

you sleeping, talk with you waking. By this means it will be cleared to you.

3. Endevour to understand well the extent of Promises, their latitude, and what their boundaries are; that is, know how much they dish out unto you, how far they will go with you: If the promise will go but a mile, do not compel it to go twain: Some promises are made to particular persons, and will not reach you, as the promise to *Abraham* of a childe in his old age. Sometimes a particular promise will go farther, as that to *Joshua*, *I will never leave thee nor forsake thee.* Which St. *Paul* makes use of as a good motive to young married persons to take heed of covetousnesse, and be content; *For he hath said, I will never leave thee, nor forsake thee. No good thing shall be wanting to those that walk uprightly*, is a promise that must be considered with boundaries and limits. This shall be fulfilled in Gods time, in Gods measure, after his manner, and by his means, and according to your capacity, *secundum modum recipientis*; the head is more capable of blood and spirits then the little finger, a Pottle-pot will hold more then a Pinte: Some man can use abundance of honor and wealth, better then you can (it may be) a low and a mean condition.

Josh. 1. 5.

Heb. 13. 5.

Psal. 84 11.

4. Be skilfull in the method of applying promises. A methodicall way is a successeful way. Therefore, be sure you make good

the

the main promise, and then the rest will follow: *I will be thy God*, is the main promise, the summe of all promises. Can you say as *David*, *Thou art my God?* You may say then, *The Lord is my rock, my fortresse, my deliverer.* Psal. 18. 2. Can you say as the Psalmist, *I am thine?* You may then say, *Save me, sanctifie me, deliver me, provide for me according to thy Word.* & 119. 94. God that by promise hath given us his Son, cannot but fulfill every promise to us, according to our necessity. There can be no limit in that love, no bound nor bottome in that bounty. If *Pharaoh* will give *Jacob* and his family *Goshen*, the best of all the Land of *Egypt*, to dwell in, he will provide for them wagons and victuals for the way. Gen. 45. 19, 20. If you be justified by the death of Christ, you shall certainly be saved by his life. So the Apostle argues. Rom. 5. 10. Primitive acts of Gods grace, are engaging acts; there was no reason that a sinner should be justified, but there is a great deal of reason that a justified person should be saved; if God will take you as his owne, he is bound to make you as his own for ever.

3. Observe how all those good things mentioned in your Journall, are dispensed to you by the creatures sensibly. There is a vast and infinite distance betwixt God and man, majesty and meanness, and therefore we enjoy him, and receive good from him by men and means. All things both in heaven and earth are at his command. All

Psal. 50.10. creatures are his, and for our service; not onely the cattle of a thousand hills are his,
& 95.4. but the strength of those hills are his also. In all which observe Gods wisdome and goodnesse in this threefold choyce.

1. His wisdome and goodnesse in the choyce of the instruments. Why this man, and that means, rather then any other? God often chooseth where man leaves, and leaves where man chooseth. He is wiser then the wisest, and better then the best. Of all the Sons of *Jacob*, who would have thought of *Joseph*, the youngest, and sold by his Brethren; that he should have proved the instrument of preserving his Father and his family from perishing in the famine,
Gen. 50.20. and providing for them a dwelling place in the Land of *Ægypt*? And yet God made choyce of him. Amongst all the Sons of *Jesse*, even *Samuel* the Seer would not have chosen *David*, the youngest, and the least regarded, and therefore set to keep the
1 Sam. 16. sheep, to be the man whom God would
13. anoint amongst his Brethren, to be King of *Israel*: And yet God made choyce of him, and leaves *Eliab*, and *Shammah*, and *Abinadab*, though proper persons, great Souldiers, and prime Courtiers. When this *David* was sent by his Father into the Camp to visit his Brethren, none would have judged him a fit man to encounter with *Goliab*, yea even *Saul* himself could not believe it; *Thou art not able* (saith he) *to go out against this*

Phili-

...sition, to fight with him; for thou art but a youth, and he is a man of war from his youth. 1 Sam. 17. 33.

And yet God chose him as the man that should slay that Giant, and save *Israel* that day. *Jethro* a *Midianite* shall give good counsel to *Moses*, and *Gideon* shall be fetcht from the threshing floor, and made Captain Generall over all the forces of *Israel*; he shall save them from the hands of the *Midianites*, and that with three hundred men alone. This God doth, not onely to magnifie his power and wisdome, whose wayes and thoughts are above ours, past finding out; often secret, but alwayes just; but to check the haughty thoughts of proud man, who is ready to limit the holy one of *Israel*, and to conclude, that if God go not his way to work, that cannot be effected, which is promised and expected. Exod. 18. Judg. 7. 7.

It was the fault of good *Melanthon*, though a man of excellent parts, and very serviceable for Christs cause, who was extreme pensive, for fear of some sad issues of the great meeting at *Auspurge*; who though very humble, yet had this pride; his projects must like the counsels of God unerringly and unchangeably stand, or the cause was lost; whereupon *Luther* wished *Spalatinus* his friend to exhort him, yea charge him in his name, *Nesiat Deus*, that he make not himself a god.

It was (as some have observed) the proud humour of *Ferdinand Alvares* Duke *de Alva*, to neglect the advice of others, if beneath him, though never so good; and would rather

ther stumble then beware of that blood that another had warned him of, becaus he scorned the instrument. Such an one was Cardinall *Matheo Lang* Archbishop of *Saltzburg*, who at the Diet of *Austurg* confessed that the reformation of the Masse was needfull, that liberty of meats was convenient, but that *Luther* a poor Monk should reform all, and tell them what was to be done, must not be endured. But he that walks much with God, and observes him in the wayes of his providence, shall in his owne experience finde that he receiveth least from those from whom in reason he might expect most, and most oftentimes from those from whom he could expect nothing. Even the *Ægyptians* shall favour the *Israelites*, and lend them jewels of silver and gold for their better accommodation in their
Exo. 11.13. journey. It was the Lord indeed that gave them favour in the eyes even of their enemies. The very Ravens in a famin shall bring *Elijah* food morning and evening: and when that means fails, a poor Widow shall provide for him, when never a Prince nor noble Lord in *Israel* did bear so much love to the Prophet, as to sustain him in that extremity. *Ebedmelech* the *Æthiopian* is very kinde to *Jeremiah*, and through his interest with the King, works out his in-
Jer. 38.6,7. largement: When his own Countrey-men cast him into the dungeon, *Nebuzaradan* by the commandment of *Nebuchadnezzar*,

King

King of Babylon, delivers *Jeremy* out of prison, & gives him liberty to go whither he please, when Zedekiah his own King shuts him up in prison. It is an excellent rule, therefore I wish all that fear God to observe it. Use means, love prayer, and trust God; which was well implyed in that embleme of some Heathens? A man with his hand on the plow, but his eye in heaven. *There is no restraint with God*, saith *Jonathan* to his Armour-bearer. If there be many means, God must blesse them; if but few means, he can multiply them; if they be contrary means, he can use them; if there be no means, he can create them, or work without them: He it is that appoints all means of our good: He gives virtue to those means that he appoints, he draws out that virtue that he gives, he blesseth that virtue that he draws out, and by the finger of his providence points us to the use of those means that he will blesse; and in the want of all will work wonderfully for our good. In the Creation, God had light without Sun, Moon, or Stars. He made the earth fruitfull, and caused every plant to flourish when there was no rain, nor any man to till the ground, and could finde out an help for *Adam* that was most meet, though he could not.

Jerem. 32. 3, 39, 11.

1 Sam 14. 6.

Gen. 2. 5, 20.

2. Observe Gods goodnesse in the choyce of the time. As God doth all things well, so he doth all at the best time. The greatest things that God hath done in the world,

world, he hath done for his Church; and the greateſt things that God hath done for his Church, he hath done as by the moſt unlikely inſtruments, ſo at the moſt unlikely time; and yet thoſe inſtruments were the beſt inſtruments, and that time the beſt time. The *Ægyptians* had wont to picture Time with three heads. *Time paſt* with the head of a greedy wolfe, as one that had devoured much time. *Time preſent* with the head of a crowned Lion, triumphing in the enjoyment of the preſent time. *Time to come* with the head of a dog, fawning on that which is to come. But all our times are in Gods hands (and in better hands they cannot be) our time to come into trouble, our time to continue in trouble, and our time to come out of trouble, is at his diſpoſe. God ſeldome comes at our time, alwayes at his owne. And if deliverance from dangers, ſucceſſe in our endevours, ſupply of our wants had come ſooner or later, it had not been ſo good for us. Chriſt is ſaid
Gal. 4. 4. to be ſent at the fulneſſe of time, or at the full time; ſo called, becauſe it was juſt that
Exo. 12. 41. time that God had deſigned. *Moſes* was ſent to deliver *Iſrael* out of *Ægypt*, at the full time, though the tale of bricks were doubled, and their burthens encreaſed; and at the end of 430 years, even the ſelf-ſame day as it was promiſed, it came to paſſe that all the hoſts of the Lord went out from the Land of *Ægypt*. Chriſt came to his Diſciples

les when they were distressed by a storm
t Sea, in the best time, though it were at Matt. 14. 29.
he fourth Watch in the night, and they
most in danger. Our extremity is Gods
pportunity to magnifie his wisdome and
oodnesse to us; when we are worst, God
is ever best; when we are at our wits end,
then he makes the storm a calm, and brings P.a. 107. 29.
us to our desired haven. When we know
not what to do, he knows how to deli-
ver.

Three persons Christ is said in the Go-
spel to have raised from the dead; one was
dead, but not carryed out, and that was *Jairus* Mar. 5. 41.
his daughter. A second was dead, and carried
out, and that was the widows Son of *Naim*. A Luk. 7. 14.
third was dead, and carried out, and buried
in the grave, where he had lyen foure days, Joh. 11. 39.
so that he began to stink, and that was
Lazarus. All these he raised at his owne
time, and that the best time. He works
as wonderfully in raising converts from
the grave of sin. Some are dead, but not
carried out; these are civill persons, who
are dead in sin, but more modest and mode-
rate, whose disorders are not so notori-
ous, and in the publick view of the world;
if they be drunk, they are drunk in the
night. Some are dead, and carried out;
these with *Absalom* will play their pranks on 2 Sam. 16.
the house top, that are almost in all evill 22.
in the midst of the congregation and assem- Prov. 5. 14.
bly. Some are dead, carried out, and bu-
ried;

ried; whose filthy lives stink in the nostrils of God and men. And yet when Gods time is come, if he speak but the word only, *Lazarus come forth*, they shall live in his sight. Even *Manasseh* the bloody, and *Mary Magdalen* the filthy, and *Paul* the persecuter, shall be converted.

In all our tribulations, both Nationall and Personall, it is good to wait on God; who can and will at his owne time deliver our persons from trouble, and our Nation from the grave of sorrow; yea, even when
Ezek. 37.2. our bones are dead and dry, and scattered;
10. he can then prophesie over us, and cause a gracious resurrection, but *we must wait till his*
Psal. 123.2. *time come, as the eyes of servants upon their Masters, until he have mercy upon us.* We are all for the time present, we would all be Masters, no servants. *Wilt thou now* (say the Disciples to our Saviour after his resurrection) *restore the Kingdome to Israel?* Who answered them, *It is*
Act. 1.7. *not for you to know the times and seasons that the Father hath put in his owne power.* And it is good to wait:

Lam. 3.26. 1. It is *bonum honorandum*, an honorable good. *Happy are these thy servants* (saith
1 Kin. 10.8. *Sheba's* Queen) *that stand continually before thee, O King Solomon.* But a greater then *Solomon* is here.

2. It is *bonum utile*, a profitable good. The longer we wait, the better we speed. *Abraham* waited long for a Son, *Hanna* waited long for a childe; so did *Zachary* and *Elizabeth*, and

and had they not all a most gracious issue?

When two Monkes came to King *Will. Rufus*, to buy an Abbots place, and endeavoured to out-bid each other; a third Monk that came to wait on them, was asked what he would give, and answered, Not a penny, I came to wait on him that shal have the place: upon which he gave the waiter the place.

3. It is *bonum jucundum*, a pleasant thing to wait: For all Gods wayes are wayes of pleasantnesse, and all his paths are peace. Prov. 3. 17.

4. It is *bonum æquum*: It is most just that we should wait upon that God that would wait upon us, that he might be gracious unto us. Jer. 30. 18.

Some Historians have made this difference betwixt *Charls* King of *Sicily*, and *Fabius* the Romane Generall; the first staid till the opportunity was past, and so lost all; the second waited till the time came, *& cunctando restituit rem*, by waiting the fittest season, he restored the Common-wealth to her former beauty. *I had fainted* (saith the Psalmist) *unlesse I had believed to see the goodnesse of the Lord in the land of the living*. But he adds by way of advice to others, *Wait on the Lord, be of good courage, and he shall strengthen thy heart. Wait I say on the Lord.* Waiting is nothing else but faith and patience and hope lengthened out to Gods time. Psal. 27. 13, 14.

3. Observe Gods wisdome and goodnesse to you in the choyce of the measure;

ſure; juſt ſo much comfort in the creature, and no more. He it is that gives us our daily bread, that feeds us with convenient food, that is, an allowance fitted to our ſize and ſtature, a proportion ſuitable to our condition. A cruſt of Gods carving is better then a banquet of our owne providing. I Pſal. 37.16. am ſure that is true that the Pſalmiſt hath taught us, *A little that a righteous man hath is better then the riches of many wicked ones.* Becauſe that little is Gods allowance. Plentifull proviſions have oftentimes large bills of accompt. How hard a matter is it to enjoy much, with an *Omnia bene!* Many rich owners are like weary Sumpter-horſes, who having travelled all day under the burthen of ſome great treaſure, at night lie down in a ſoul ſtable with gall'd backs: ſo theſe at laſt are laid down in their graves, with galled & diſtreſſed conſciences. And if it ſo fall out that their ſpirits are quiet, that the tears of the oppreſſed do not cry out againſt them, yet high places are ſlippery, and great eſtates lie open to the blaſts of envy and malice. It is as great a mercy to be able to want that patiently, that God denies juſtly, as to uſe that wiſely that God beſtowes bountifully. Gods meaſure is ever beſt; ſo much health, and no more; ſo much liberty, and no more; ſo much riches, and no more; ſo much content in a wife, ſo much comfort in a childe, ſo much love from a friend, and no more. It may be our neighbour hath ten talents,

and

and we but two, Gods allowance is ever best; beg we for our daily bread, but let God be our carver. *Joseph* thought that his good old Father had been mistaken when he laid his right hand on *Ephraim*'s head, who was the younger; and his left on *Manasseh*, who was the elder. Gen. 48.18. And we are ready to entertain hard thoughts of God, who oftentimes layes an heavy hand upon his Saints, that are his first-born, and is very open-handed to others. *I was envyous at the foolish* (saith the Psalmist) *when I saw the prosperity of the wicked, when all the day long I have been plagued, and chastened every morning.* Ps.73.3,14. But God is wise, and knows what is best. Some live upon their lands, and some by their labours, and some by both; some live upon their trades, and some by alms, and some upon their friends. God often teacheth his by the want of some mercies how to value others, and to be thankfull for them, and fruitfull under them. Fulnesse is the bane of thankfulnesse, and want a good antidote against wantonnesse. I am sure surfet kills more then famine; more birds are taken with a net, then slain with a gun. The roaring of the Canon is good Rhetorick to commend peace, and that Spring is usually most pleasant that is ushered in by a sharp Winter. Yea further, the meanest condition is sometimes the safest. *Iob* on the dunghill speeds better then *Adam* in Paradise. *David* with his sling and his stone hath better succesſe

1 Sam. 17. 39. ceſſe againſt *Goliah*; then he could have expected in *Saul's* brave armour which he had not proved. And I am ſure a poor man on foot may get to heaven as ſoon as the rich on horſeback. God grant I may go to heaven on foot (ſaith good Mr. *Welſh*) when he ſaw the Biſhop of *London* ride in all ſtate to the Court. I have ſeen a great Lord in his Coach drawn with ſix horſes, ſtayed at the turning of a ſtreet either by a Carman or a Collier, when many a poor man on foot hath ſlipt by, and got ſafe home. We are apt to think thoſe men that have moſt wealth are of beſt worth, and we uſually call them the beſt men of the Pariſh, and our betters. Like ignorant people that judge thoſe Luminaries of heaven, as the Sun and Moon, to be the greateſt, becauſe the loweſt; when *ſtellæ primæ magnitudinis* ſeem leſſe, but are not, becauſe higher. The things of this world are ſuch as commonly the beſt want them, and the worſt have them, and they are often reſerved for their owners, to their hurt. *Dantur bonis ne videantur mala, dantur malis ne videantur ſumma bona*: They are ſometimes given to good men, leſt they ſhould ſeem evil; ſometimes to wicked men, leſt they ſhould ſeem the chiefeſt good things. Some have loſt their fingers for their gold rings, ſome their lives for their purſes, others their ſouls for their mammon. Many Papiſts in the *Pariſian* Maſſacre were butchered with the Proteſtants for their wealth, which made them

Huge

Hugonots. *Naboth's* vineyard was his greatest 1 Ki. 21. 13.
fault, not blasphemy against God and the
King. It was his land that cost him his life.
Sir John *Cornwall* Lord *Fanhope* at his death
durst say, that not himselfe, but his brave
house at *Ampthel* was guilty of treason. *So-*
lon told *Crœsus*, when he shewed him his great
treasure of gold, If your enemies Iron be
better then yours, he will carry away all
your gold; and so it fell out afterward.
Silver and gold I have none, saith *Peter* to the Act. 3. 6.
lame man. *All these things will I give thee*, Matt. 4. 9.
saith the Devil to Christ. If these things
were so very good, as the world judgeth
them to be, *Peter* should not have wanted
them, nor would the Devil ever have offered
them. *In sublimitate metus, in mediocritate*
quies: A mean condition hath safety, when
high places are full of fears. The poor of
the Land of *Judea* are spared by *Nebuchad-* Jerem. 52.
nezzar, and left behinde to till the land;
when *Zedekiah* the King had his eyes put
out, his Princes slain with the sword, and
the wealthy carried into captivity. *Medio-*
cria firma; a middle estate betwixt poverty
and riches, *food convenient for us*, which the
Wise man prayed for, is the more secure,
when excesse hath danger. Which made
Scipio Africanus say, when he was required
to joyn with the Priest, who prayed for
more encrease to the *Romane* State; No, our
State is rich enough, I will rather pray the
gods to keep and continue what we have.

How many when they have found the blood too rank, have been at the chirurgeon with a Chirurgeon to let some out?

However God deal with you, whether he give you more or lesse, it will be your wisdome to hold these three conclusions fast:

1. Conclude, that if God did see you fit to use more, he could and would afford more. Are you straightned in outward comforts? It is not because there is any want in God, the want is rather in your selves. So much God told *David* by Nathan the Prophet; *I anointed thee to be King over Israel, and delivered thee from the hand of Saul; and I gave thee thy Masters house, and thy Masters wives into thy bosome; and gave thee the house of Israel and Judah; and if that had been too little, I would moreover have given thee such and such things.* He saith to every childe of his, as *Ephron* the *Hittite* said to *Abraham* when he came to buy the field and the cave in *Machpelah*, to bury his dead in; *The land is worth 400 shekels, but what is that betwixt thee and me?* What are riches, and honour and peace, and liberty? They are indeed of great value, but they are little betwixt you and me, who am a great God, and have given you my Son; and can there be any limits in that love? any bounds or bottom in that bounty? I am a great God, and can do more for you then you can ask or think, and that exceeding abundantly. When one

2 Sam. 12. 7, 8.

Gen. 23. 15.

and

and hid a poor man, asked *Alexander* a penny, he told him, it was too little for him to give; whereupon he asked a talent, he then told him, it was too much for him to beg. But of God we may say, he loves to give above our petitions, yea, our thoughts, and that very bountifully. *Jacob* confessed so much to *Joseph*, *I had not thought to have seen thy face; and lo, God hath shewed me also thy seed.* Gen. 48. 11.

2. Conclude, that it is a rich mercy when your mindes are conformable to your means; and should your means come up to your mindes, it might be a misery. In every estate to be content, requires not an ordinary measure of grace; St. *Paul* attained to it, but he had learned so to do. It is an hard lesson, we had need to take out that lesson betimes. Yea, it is hard to learn to be contented, to be full, and to abound; for commonly they that have most are the most discontented persons; and the more they have, the more they would have. *He that loveth silver* (saith *Solomon*) *shall not be satisfied with silver; and he that loveth abundance, with encrease.* Whence one told *Alexander*, that had he the Eastern Empire in one hand, and the Western in another, he would not be contented. Whereas on the other side, *Diogenes* the *Cynicke* housed in his tub, and making even with his victuals and the dry together; being invited to a great feast, could say, I had rather lick salt at Phil. 4. 12. Eccl. 5. 10.

Athens, then feast with *Craterus*. It is reported of one of the old Philosophers that when he saw a Prince going by, with the greatest pomp and state that might be, he said to some about him, See how many things I have no need of. He that hath food and rayment, and is therewith content, may say with *Cato*, (as *Aulus Gellius* reports of him) *Si quid est quo utar non si non scio quis sum, mihi vitio vertunt, quia multis egeo; & ego illis, quia nequeunt egere.* I have neither house, nor plate, nor garments of price in my hands; what I have, I can use; if not, I can want it: Some blame me, because I want many things; and I blame them, because they cannot want. And it is not strange that herein a Heathen should go beyond a Christian.

3. Conclude that God hath many wayes to throw these things in upon you, if he see them good for you; and as many wayes to take them from you, if he perceive they prove hurtfull to you. He that can blesse a little, can blast a great deal. He can raise you up on high, and bring you downe again. *Job* one while was the greatest man in all the East, and in a short time stript of all; and again, the Lord blessed the latter end of *Job* more then his beginning; who gave him twice as much as he had before. You are but Tenants at will to the great Landlord of all the earth, and all you have are but moveables. To be able

Job 42. 11.

ble to bear extremities of heat and cold, discovers a strong constitution; such were our *Henry* the fifth, King of *England*, and *Gustavus Adolphus* King of *Sweden*; of whom is reported in the History of their Lives and Wars, that no weather, of heat, or cold, or wind, or storms, came amisse to them. I am sure it is an argument of a very gracious heart, that is strong in the Lord, and in the power of his might, to be able to bear comfortably severall conditions, even in their extremes. This may be seen in *Joseph*, who of all the twelve Patriarchs is only mentioned with honour amongst those famous believers in Heb. 11. To day he is his Fathers darling, the Son of his love, and none greater in that family then he, to morrow he is sold for a slave by his owne Brethren, and carried into *Egypt*. Now he is advanced by *Potiphar*, one of the prime Peers of that Kingdome, and none greater in that house then he: By and by a jealous Husband at the complaint of his beastly Mistris, casts him into prison, where the irons entred into his soul: Not long after that he is advanced by King *Pharaoh* to great honour, even as high as Subjection could permit, or Soveraignty endure; for onely in the throne the King would be above him. And in all these turns and changes *Joseph* kept his integrity. In the Countrey, and in the Court; in the Prison, and at the Palace, *Joseph* was sincere

and faithfull; neither did his low estate deject him, nor the high sail of honor and greatnesse overwhelme him, but he kept upright in both. Now as affliction cometh not forth of the dust, neither doth trouble spring out of the ground, as *Eliphaz* told *Job*; but from on high: So promotion come neither from the East, nor from the West, nor from the South, but God is the Judge; he putteth down one, and setteth up another.

Job 5.6.

Psal. 75.6,7.

Chap. V.

The manner how a Journall or Diary is to be used, according to the rules of Practise.

AND thus far of the rules of Observation. We come now to the rules of Practice, which are to be followed, for the better improvement of such a Journall or Diary; and they are these twelve.

1. Look often into this Journall, and read it over: Of all imployments in the world, a studious is the most ingenuous; wherein the understanding, judgement, and memory, the most noble faculties of the soul,

...are principally imployed: Of all studies ...study of History seems to be most excel-...: Hence even the Scripture it self is for ...great part Historicall; that the hearts of ...people might be the better taken with it, and ...delight in it: Of all Histories, the History ...of mens Lives is the most pleasant: Such ...History, amongst many commendations that ...may be given to it, this is not the least, that ...it can call back Times, and give life to those ...that are dead; & like a Landskip give a lively ...discovery of the actions of the Grandees in ...former ages. But of all Histories of Lives, ...I should think, the History of a mans owne ...life (even out of common principles of ...self-love) must needs be most acceptable. ...To be able to read our Lives even from the ...wombe to this present moment; from the ...cradle, within some few dayes of the grave, ...would surely be a study as profitable as de-...lightfull. It seems that *Jacob* had some skil ...in the art of memory, though he wrote not ...such a story; who when he prayed unto ...God that he might be delivered from the ...hands of his Brother *Esau*, that he might the ...better prevail with God, he argues from the ...experience he had of his former goodnesse, ...and gives him a brief narrative of his life, in ...some particular passages of providence; *With my staffe I came over this flood Jordan, and now I am become two bands.* Gen. 32. 10. And questionlesse this duty was taught every *Israelite*, who when they came yeerly to offer their

their basket of first-fruits to the Lord, did use to run over a short history of their Fathers lives (wherein their condition had been wrapped up) in these words: *A Syrian ready to perish was my Father, and he went downe into Ægypt, and sojourned there with a few, and became there a Nation great, mighty, and populous: And the Ægyptians evill intreated us, and laid upon us hard bondage; and when we cryed unto the Lord God of our Fathers, the Lord heard our voyce, and brought us out of Ægypt into this Land, &c.*

Deut. 26. 5, 6, 7, 8, 9.

Est. 6. 1, 2. It is reported of *Ahashuerosh*, that one night when he could not sleep, he sent for the Book of the Chronicles of his owne Kingdome, and they were read before him: Now of all the parts of that History, that which concerns things done in the time of his Reign was principally chosen; wherein was written what good service *Mordecai* did him in discovering the treason of *Bigthan* and *Teresh* against him, which probably was most acceptable to him, as may appear in the sequel in that History.

Tamerlane the most victorious Emperour of the *Tartars*, the night before he fought that fatall battle with *Bajazet* the *Turkish* King, having cast himself upon a rich carpet in his pavillion, called for a Book, wherein was contained a history of the Lives of his Ancestors; which he used often to read for this end, that he might the better imitate that which was worthily done by them, and learn also to decline such dangers as they by

by their oversight had faln into. And surely such Historics of our Fathers are but next dore to our owne, and may provoke us to look into our owne lives with more care and caution. And I am assured, to read a story of our owne lives, would be a study (next that of the holy Scripture) as pleasant and profitable as any.

2. When you have read over this Journall, and seen what you have, cast up also all your wants, and see what at present you stand in need of. When *Israel* and his family went down into *Ægypt*, it was fair weather all the way, they had rich provision for their journey. *Joseph* his Son came out to meet him in great state, and they were received into *Goshen*, the best of all the Land of *Ægypt*: But when *Israel* went out of *Ægypt* towards *Canaan*, they met with many storms, their wants were great, their enemies mighty, their dangers grievous; a red Sea, a howling Wilderness, bloody *Amalekites*, and fiery Serpents were in their way. So falls it out with any Christian; who, though whilest he walked in the broad way, that leads to more then an *Ægyptian* darkness and bondage, he had no cause of complaint, but all went well with him; yet when he set his face to heaven, and walkt in that narrow way that leads to life, then found that his wants were many, and his temptations great. The best, even in the midst of their abundance, have their just complaints,

complaints; and he that hath moſt, hath not all. One man hath wealth, but no honour, he is under a cloud; another hath wealth and honour, but not a dayes health ſcarce in a moneth; a third hath all theſe, but not a childe. The life of the beſt is like a ſhuttle-cock kept up a while betwixt two battle-dores, and at the laſt falls to the ground: Betwixt proſperity and adverſity, good dayes and evill, light and darkneſſe, our lives run on, and at the laſt we are laid in the grave.

The *Germanes* have a proverbiall ſaying of the three Princes Electors, that the *Paliſgrave* hath the honour, *Brandenburg* the land, but the Duke of *Saxony* the money.

Gen. 2. 17. No man hath all. Even *Adam* in Paradiſe was taught to want ſomething, he muſt not eat of the tree of the knowledge of good and

Joſh. 1. 1, 2, 7, 13, 15. evill. *Moſes*, one of the five grand favourites of heaven, called in one chap. five times *the ſervant of the Lord*. And to be a ſervant of God is a great honor; *Deo ſervire regnare eſt*, To ſerve God is to reign. And yet *Moſes* muſt not go into the Land of *Canaan*, though he begg'd hard for it: *Let it ſuffice*

Deut. 3. 25. *thee*, (ſaith God to him) *ſpeak no more to me of that matter*. I know no man that enjoys that abundance of all good things, but I may ſay to him as our Saviour to the

Mar. 10. 21. young man in the Goſpel, *One thing thou lackeſt*. If the poſſeſſion of many things make us proud, God knows how by the want

want of one thing to keep us humble. Oh before that one thing be not that *one thing* misery; namely, *faith*, by which we may see God in all, enjoy God with all, and love God above all.

3. In the midst of all our wants, reckon how many wayes those wants are supplyed with other comforts. God usually makes us good amends, as *David* said to *Abishai*, when *Shimei* railed on him; *It may be God will requite me for this cursing this day.* If *Adam* may not eat of the fruit of the tree in the midst of the Garden, yet of the fruit of every tree in the Garden besides he might freely eat. If *Moses* may not goe into the Land of *Canaan*, yet his body shall have the most honorable buriall that ever man had; the Lord buried him, and no man knows of his sepulchre unto this day, and his soul went to heaven, which was far better. If we be straightned in outward comforts, and enlarged with spirituall graces; if we be weak in body, and strong in the Lord; if poor in the world, and rich in faith; if forsaken of friends, and God stands by us, we have no great cause to complain.

2 Sam. 16. 12.

Gen. 2. 16.

Deut. 34. 6.

Travellers into forain parts will tell you, that those Countreys that are most Paganish, are most stored with gold and silver, and that those lands that are without those rich mines, have more of the knowledge of Christ and his wayes. One man hath

hath little to live upon but his labours, but he hath a very ſtrong and healthy body. Many times the pooreſt men have moſt children, which ſome eſteem a great bleſſing, though others look upon it as a burthen, and put it into the bill of charges. Even
Eſt. 5. 11. *Haman*, when he boaſted before his wife and friends of his great wealth and honors, reckons the multitude of his children amongſt his great preferments. If one childe be a bleſſing, then ten children are ten bleſſings.
Pſ. 127. 4, 5. *Children of youth* (ſaith the Pſalmiſt) *are like arrows in the hand of a mighty man; happy is the man that hath his quiver full of them.* And certainly many a man would willingly part with half his eſtate for the fruit of the loyns and wombe. If God ſend mouths,
Deut. 33. 24, 25. he will provide meat. *Aſhur's* bleſſing was children, but God will provide for him and them. *Aſhur ſhall be bleſſed with children,* (ſaith *Moſes*) *but let him be acceptable to his Brethren, and let him dip his foot in oyl; his ſhoes ſhall be iron and braſſe; and as his dayes be, ſo*
Gen. 49. 20. *ſhall his ſtrength be: His bread ſhall be fat,* (ſaith *Jacob*) *and he ſhall yeeld royall dainties.* Every childe that cometh into the world, commonly hath two breaſts.

The like may be ſaid of any other wants, and the ſeveral wayes by which God is pleaſed to ſupply them very graciouſly to his; yea, ſometimes to thoſe that are without. It is ſaid of *Galba* the Emperor of *Rome*, that he had a crooked body, but a good head; inſo-

insomuch that one said of him, *Ingenium Galbæ male habitat*: *Galbo's* great wit had but an homely habitation. *Æsop* was much deformed, but very wise; and *Erasmus*, a gleden man, but a great Scholar. Such a man (and blessed be God there are many such) is but one story high in the world; but a very godly man, and high in Gods favour, and eform of all his people.

To conclude, could any man live the dayes of *Methuselah*, and should all his way lie by Weeping-crosse; God reconciled in Christ, with the enjoyment of heaven at the last, would make amends for all.

4. Take great notice of the singular peculiar excellency of all Gods dispensations towards you above the world. Your wates are become wine, your gleanings are better then the vintage of the world. God dealeth with you as with Sons; the Servant shall have his wages, and it may be a livery, but the Son shall have better: He is the Saviour of all, but especially of them that believe. Every passage of providence towards you, if you be the Lords, hath something more speciall in it. God hath choyce mercies for a chosen generation, peculiar favours for a peculiar people, hidden comforts for his hidden ones; that which eye hath not seen, nor ear heard, nor can enter into a carnall heart to conceive.

Heb. 12. 7.

1 Tim. 4. 10.

See

See this made good in three passages.

1. Such have ever what the world hath, and something more, an overplus; the meanest Christian may vie comforts with the greatest men of the world, as *Paul* sometimes with the false Apostles. *Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. Are they Ministers of Christ? I am more; in labours more abundant, &c.* So a gracious heart: Are the men of the world honorable? So am I that am a Son of God, and a partaker of the divine Nature. Have they friends? So have I, that have union to, and communion with Jesus Christ and his members. Are they rich? So am I, that am rich in faith, and an heir of heaven; as poor, yet making many rich; as having nothing, yet possessing all things; as sorrowing, yet alwayes rejoycing. I can take more content in my teares, then they in their dayes of jollity. Have they health, peace, liberty, money? I am more; in comforts more singular, in promises more abundant. God deals with his and the world, as *Joseph* dealt with his Brethren; their sacks were all fill'd, and their money put into their sacks. But *Benjamin* shall have the silver cup, which proved a pledge of love at the last. All are bountifully feasted, but *Benjamin's* messe is best. God is good to all, but his owne shal have

2 Cor. 11. 22, 23.

Gen. 43. 34. & 45. 2.

have something over and above; riches, and the God of riches; honour, liberty, health, and a good right to them, with a gracious use of them; which the world never had. And not onely so, but in that salvation wrought for mankinde, by the death of Jesus Christ, Gods owne people have something more then others; according to that of the Apostle, *He is the Saviour of all men, especially of them that believe.* He saves all; that is, from that inevitable ruine the sin of *Adam* had involved them in, and making them salvable upon conditions of another covenant; so that now salvation is not impossible, as it was before Christ, but may be offered to any man, even the Jailor, a boysterous bloody fellow, upon condition of believing; according to the tenor of that commission, *He that believeth shall be saved.* So that a speciall salvation is afforded to believers. *Christ was a ransome for all,* 1 Tim. 2. 6. but the Saviour onely of his body, Eph. 5. 23. He redeemed all from present ruine, but called, and justified, and glorified onely whom he knew before, and had predestinated to be conformed to his image. He saves none thus, but those for whom he prayed, and he prayed not for the world.

1 Tim. 4. 10.

Mar. 16. 15, 16.

Rom. 8. 29, 30.

Joh. 17. 9.

2. Such, even in those outward enjoyments, have something more singular then the world; that little that a righteous man hath, is better then the great revenues of the

Pſal. 37. 16. the wicked; their wealth is better, their liberty better, their honor better, their peace better then other mens. For they have theſe things & mercy with them, and a bleſſing upon them. They have theſe things, as by the ſame covenant, ſo with the ſame love that they enjoy Jeſus Chriſt, and a little bleſſed is better Gen. 26. 12. then a world enjoyed. It is ſaid of *Iſaac*, that he ſowed his ground, and received an hundred fold, and the Lord bleſſed him. He waxed great, and grew on till he became very great; but the Lord was with him, and bleſſed him. Others have a bit and a whip, a cruſt and knock; rich and reprobate, honorable and damned. Abundance, and go ye curſed at the laſt. A little in mercy is abundance, and abundance with bleſſing is Gods plenty. And indeed, he that can bleſſe a little, can blaſt a great deal. Gen. 4. 12. If *Cain* till the ground, and ſow his ſeed, the earth is curſed to him, it ſhall not bring forth, or yeeld to him her ſtrength. Hence the word in the Greek εὐλογία, ſignifies both *bounty* and *bleſſing*; and indeed that is truely bounty that is thus bleſſed, Rom. 15. 29. 1 Cor. 10. 16. 2 Cor. 9. 5.

3. God ever gives to his owne, ſatisfying mercies, contenting goodneſſe. No man but a childe of God could ever truely ſay as *Jacob* did, *I have enough, Joſeph is alive. My redeemer liveth.* There is much difference between the men of Gods hand, that are the men of this world, and the men of his heart:

and

and there is as great a difference betwixt the filling of the belly, and the satisfying of the soul. *Thou fillest their bellies* (saith *David*, speaking of the men that are his hand) *with hid treasure; but as for me, I will behold thy face in righteousnesse, I shall be satisfied when I awake with thy likenesse.* These outward things to the world is but a belly-full, and how soon is the belly emptyed? but *they that hunger and thirst after righteousnesse, shall be satisfied.* God gives the world the worlds goods, but not the Saints goodnesse. He gives the world, as sometimes he did to Israel, their request, but sends leanesse into the soul; a fat purse, and a fat heart; a whole estate, and a whole heart; a fat body and a lean soul; but he deals better with his own, he fulfils the desires of them that fear him. If he afflict them, he sanctifies their afflictions, or they are not satisfied. If he give to them, he gives them all things that concern life and godlinesse, or they are not satisfied. If he forgive them, he forgives all their iniquities, and remembers their sin no more, or they are not satisfied. Hence it is observable, that the Saints of God in the Old Testament, are ever mentioned in the Gospel with honor, but their faults and failings never remembred. *Ye have heard of the patience of Job* (saith *James*) so have we read something of his impatience, but that is quite forgotten. Ye have read of the Faith of *Abraham*, of the Grief of *Lot* for the con-

Psal. 17. 14, 15.

Matth. 5. 6.

Psa. 106. 15.

Ier. 31. 34.

Jam. 5. 11.

converſation of the wicked, of the Zeal
David, the Wiſdome of *Solomon*, &c.
their ſins are not remembred in the Goſpe
On the contrary, thoſe wicked ones who
1 Joh. 3. 12. names are recorded in the Old Teſtamen
Gal. 4. 29. are never mentioned in the New Teſtamen
Heb. 12. 16. but with ſome blot; as, *Cain, who wa*
2 Pet. 2. 15. *that wicked one*; *Iſmael, the perſecuter*; *Eſa*
Jude v. 11. *the profane*; *Balaam, the covetous*; *Core*
Gainſayer, &c. But what ſaith the Lord
Jer. 50. 20. of theſe? *In thoſe dayes, and at that time, th*
iniquity of Iſrael ſhall be ſought for, and there ſhal
be none; *and the ſins of Judah, and they ſhall no*
be found; *for I will pardon them whom I reſerve.*

5. Take great heed that the want of ſome one thing, do not rob you of the comfort of all the mercies that you enjoy beſides. For ſuch is the perverſneſſe and waywardneſſe of mans nature, that though ſome have had more, have more, and look to enjoy more then they can either want or wiſh for; yet they are more troubled with the ſenſe of one want, then they are comforted in, or thankful for all they have. This was not onely the fault of *Ahab*, whom not the royalties of the Kingdome, nor the Cities he had built, nor the Ivory houſe that he had made, would content and
1 Kin. 2. 14. comfort, unleſſe he might have *Naboth's* vineyard alſo, which was denyed him. Nor
Eſt. 5. 13. was this the fault of *Haman* alone, who though he did what he liſted, and had what he pleaſed, under the favour of his royall

Maſter;

Haman; yet lost the comfort of all, because Mordecai would not bow. *What avails all* (saith he) *so long as I see Mordecai sitting in the Kings gate?* but it was the fault of good Rachel, that was able to wrestle with God; Gen. 30. 1.
who, though she had what a loving Husband could afford her, yet would die of the sullens, because she had no Son. Yea, even *Abraham* (as some think) failed in this, who brake out into this discontented speech before God, *What wilt thou give me, seeing I* & 15. 12.
go childlesse? As if all had been nothing, no not Gods being his shield, and exceeding great reward, unlesse God gave him a Son: Though some have thought that his complaint reached higher, (to whom I encline) *What wilt thou give me?* all hitherto is nothing, if I goe childeleſſe, if Christleſſe, if Saviourleſſe; for it is such a Son that I have waited for, in whose seed the Nations of the earth shall be blessed; and it is such a Son that thou hast promised me; and if not such a Son, all is nothing.

6. Reckon often, not onely what you have, and what you want, but what you may want; cast up all hazzards. Who knows what lies in the wombe of the next morning? All the pomp of the world is but a fancy and may soon vanish.

It is said of *Agrippa* and *Berenice*, that when they came to *Jerusalem* to hear *Paul*, Act. 25. 23.
they entred with great pomp; the word in the orig. is μετὰ πολλῆς φαντασίας, *with great fan-*

cy, *with great pomp*. And how ſoon are affairs
Eſt. 7. 10. changed in a Kingdom, or in a family? *Haman* the great Minion in the Court of *Ahaſhuerosh*, is hanged on that tree that he prepared for *Mordecai*. It hath been obſerved by Hiſtorians, of *Tiberius*, Emperor of *Rome*; of *Mahomet* the Great, Emperor of the *Turks*; and of *Henry* the Eight, King of *England*; that there was no ſecurity in their love, but that ſuch as were higheſt in their favour, were neereſt to ruine. Who ever hath read the ſtories of *Bajazet* and *Bellizarius*, who fell from the higheſt pinnacle of greatneſſe, to the loweſt extreme of all ſcorn and miſery, but will acknowledge the uncertainty of all ſublunary comforts? *Saladine* the great Sultan of *Ægypt*, and Conqueror of the Eaſt, to ſhew the frailty and vanity of all worldly felicity, commanded on his death-bed, that no Princely ſolemnity ſhould be uſed at his Funerall, more then his ſhirt faſtned to the point of a Launce, and carried before his dead body, a Prieſt going before, and crying aloud to the people in this ſort: *Saladine, of all the great riches and honor that he had in his life, carries no more with him at his death then his ſhirt*. A Duke of *Exeter*, that married K. *Edw.* the fourth his Siſter, was ſeen bare-foot, begging in the Camp of the Duke of *Burgundy*. Hence a wiſeman will caſt up his hazards, and reckon upon loſſes, thus. Here is a fine houſe, & a moſt pleaſant habitation; but a fire may ſuddenly levell it even with

the

the ground. Here is a competent estate of *land*, but riotous children may spend it; here is a great summe of *money*, but as that fire that came down from heaven, that consumed the sacrifice, and the wood; and lickt up all the water in the trench about the Altar that *Elijah* caused to be made: so sickneſſe, or suretyship, or long Suites in Law, or a Civil war, may consume all. I have those comforts in wife, children, relations, friends, that few have; but how soon death may deprive me of all, I know not: *And he died, and he dyed* is the end of every mans story; and the winding sheet of the strongest man, and the dearest friend. I have health, strength, and such personall endowments that many want; but I may suddenly by some noysome disease, or violent distemper, be stript of all. Yea, which is more then all this, I have peace with God and mine owne conscience; it is fair weather over head, though foul under foot; though I meet with some trouble in the world, yet the lamp of God shines upon my tabernacle, and the Almighty is with me, as *Job* sometimes said of himself; yet I may be forsaken, and left to my self, and the most dreadfull terrors get hold of me for a time; yea, God may write bitter things against me, and make me possesse the sins of my youth: for there is no evill of sin, but that against the holy Ghost; nor evil of sorrow, but that of the bottomlesse pit, but may befall me. When *Joseph* dreamt of

1 Ki. 18. 38.

his great preferment, he never dreamt of his imprisonment. We often look upon that we have, but seldome consider what we doe or may want.

When a great City was burnt to ashes, *Seneca* had this saying, *Una dies interest inter magnam civitatem & nullam:* One day makes a great difference betwixt a great City and none. *Is not this great Babylon* (saith *Nebuchadnezzar*) *which I have built for the house of my Kingdome, and the honor of my Majesty, by the might of my power? Whilest the word was in the Kings mouth, there fell a voyce from heaven, saying, Oh Nebuchadnezzar! to thee be it spoken, The Kingdome is departed from thee, &c.* The same hour was the thing fulfilled. Christs prophesie of the ruine of the Temple, and those stately buildings that the *disciples* shew'd him, was dreadfull; *Verily, I say unto you, there shall not be left here one stone upon another, that shall not be thrown down.*

Dan. 4. 30, 31, 32.

Matt. 24. 2.

7. In the next place, from hence study seriously the vanity of all creature-comforts, honors, pleasures, riches, friends; *O quantum est in rebus inane!* Oh how much vanity is in these things! was the saying of *Persius* long agoe. By this time we are faln upon the dregs of time, the last and worst age of the world; and now these things run a tilt, and therefore have the lesse in them. *Vanity of vanities, saith the Preacher, all is vanity. Vanitas est debitæ entitatis vacuitas:* Vanity is nothing else but the want of a just entity or being.

Eccles. 1. 2.

Now

Now, 1. A just being is a present being, but these things are often furthest off when we have most need of them. God onely is a present help in trouble, and can be with us in all places, according to that promise to Iacob. Psal. 46. 1. Gen. 28. 15.

2. A just being is a constant being, but these things last not, our pleasures end in pain, our plenty in penury, our honor in contempt; *The fashion of this world passeth away*; the τὸ σχῆμα, the *species*, the *figure*, the image; like a brave picture drawn upon the ice, that under the heat of the Sun is soon gone. God onely is from everlasting to everlasting. 1 Cor. 7. 31. Psal. 90. 2.

3. A just being is a perfect being, that hath all excellencies in it; but these things want something still: *Nihil est ab omni parte beatum*: Nothing here is in every part compleatly happy; onely God is a perfect good, and he that enjoys him, needs no more.

4. A just being is a solid being, that hath no evill in it at all; but these things are not onely vanity, but vexation of spirit. *Augendi cura, & amittendi metus*: A care to get, and a fear to lose, like burs, stick close to our choycest comforts. These things at the first sight seem very good, but better considered, are not so. *Quæ cito aspecta placent ea melius inspecta displicent*; as *Seneca* could say, They are seemingly good, but not certainly so. Like *Calipolis*, a City, that at a great distance seems very beautifull; but if you

come nigh to it, answers not expectation; but God onely is a solid good; *he is light,*
1 Joh. 1.5. *and in him there is no darknesse at all.* He is altogether excellent.

See the vanity of these things yet further in foure passages.

1. They are so vain, that all the world, the profits of it, the pleasures in it, were it ten times better then it is, are not enough to make up one childes portion, though a servant behinde the Mill, or a drudge in a Kitchin, if godly, the eternal, almighty, all-sufficient God, is but enough to be his por-
Psa.119.57. tion: *Thou art my portion, O Lord,* saith *David.* This one promise, *I will be thy God,* will outweigh them all.

2. They are so vain that a fancy, a conceit, a jealousie, a humour, an ungrounded fear, will rob a man of the comfort of them all (and what are these things without their comfort?) and make him run quite
2 Ki 7.6,7. away from them, as the *Syrians* once did from their camp, and all their treasure. One man will not live, because his minion will not love. Another man will hasten to the grave, because his commodities are dead, and lie on his hand.

3. They are so vain, that had one man as much wealth and honor, as much pleasure and outward content as his heart could desire, or the world afford him, yet within 24 hours he would be weary of all, and must go sleep; God draws the curtain of

of the night, and hides them all from the world under that dark canopy. Here *omnium rerum est satietas*, all things have their fulsomeſſe, and therefore we have day and night. In heaven no night, there we ſhall never be weary of our enjoyments, but delight in them unto all eternity.

4. They are ſo vain, that ſuddenly when we leaſt think of it, they are gone. Good news from them is like the ſound of bels in a ſtorm; ſometimes that pleaſant ring is very neer, and ſuddenly it cannot be heard. I have ſeen a man compaſſed about with plenty, and variety of all earthly comforts that can be imagined, in a ſhort time come to nothing; his honor, wealth, friends, peace, liberty, health, beauty, poſterity, attendants; like a great flock of birds, with one ſhout ſcared quite away, and return no more; pluckt all from him, and never any more recovered. Oh! ſtudy much the vanity of all ſublunary contents. You can never have high thoughts of Jeſus Chriſt, his promiſes, ordinances, union to him, communion with him, till you have low thoughts of the things of the world. *Solomon* firſt wrote his *Eccleſiaſtes*, before his *Song of Songs*; he could firſt ſay by experience, *All is vanity*, before he could ſet it downe under his owne hand that *Chriſt* was *the chiefeſt among ten thouſand*, and *altogether lovely*. Eccleſ. 1.2. Cant. 5.10, 16.

Therefore

come nigh to it, answers not expectation; but God onely is a solid good; *he is light,* 1 Joh. 1.5. *and in him there is no darknesse at all.* He is altogether excellent.

See the vanity of these things yet further in foure passages.

1. They are so vain, that all the world, the profits of it, the pleasures in it, were it ten times better then it is, are not enough to make up one childes portion, though a servant behinde the Mill, or a drudge in a Kitchin, if godly, the eternal, almighty, all-sufficient God, is but enough to be his por- Psa.119.57. tion: *Thou art my portion, O Lord,* saith *David.* This one promise, *I will be thy God,* will outweigh them all.

2. They are so vain that a fancy, a conceit, a jealousie, a humour, an ungrounded fear, will rob a man of the comfort of them all (and what are these things without their comfort?) and make him run quite 2 Ki 7.6,7. away from them, as the *Syrians* once did from their camp, and all their treasure. One man will not live, because his minion will not love. Another man will hasten to the grave, because his commodities are dead, and lie on his hand.

3. They are so vain, that had one man as much wealth and honor, as much pleasure and outward content as his heart could desire, or the world afford him, yet within 24 hours he would be weary of all, and must go sleep; God draws the curtain of

of the night, and hides them all from the world under that dark canopy. Here *omnium rerum est suavitas*, all things have their sweetnesse, and therefore we have day and night. In heaven no night, there we shall never be weary of our enjoyments, but delight in them unto all eternity.

4. They are so vain, that suddenly when we least think of it, they are gone. Good news from them is like the sound of bels in a storm; sometimes that pleasant ring is very neer, and suddenly it cannot be heard. I have seen a man compassed about with plenty, and variety of all earthly comforts that can be imagined, in a short time come to nothing; his honor, wealth, friends, peace, liberty, health, beauty, posterity, attendants; like a great flock of birds, with one shout scared quite away, and return no more; pluckt all from him, and never any more recovered. Oh! study much the vanity of all sublunary contents. You can never have high thoughts of Jesus Christ, his promises, ordinances, union to him, communion with him, till you have low thoughts of the things of the world. *Solomon* first wrote his *Ecclesiastes*, before his *Song of Songs*; he could first say by experience, *All is vanity*, before he could set it downe under his owne hand that *Christ* was *the chiefest among ten thousand*, and *altogether lovely*. Eccles. 1. 2. Cant. 5. 10, 16.

Therefore

Therefore, in the next place, be very moderate in the use of these things. Take heed you lash not out too much of your love upon them, and delight in them. Take heed you make them not idols, lest God pluck them away from you. As it is an high point of wisdome to seek these things remisly, so it is an argument of a great measure of grace, to use them soberly, and part with them willingly. *Quantum canis Appula tantum.* Like the dog that runs by the river *Nilus*, where the Crocodiles lie, and wait for their prey; but a sip, a taste, and be gone, lest they be surprised and devoured by them.

Jon. 4. 6,8. For *Jonah* to be glad of his gourd was safe, but to be exceeding glad, was sinful. And his vexation was greater in the losse, then his content was in the enjoyment of it; his very life is now a burthen to him, because his gourd is pluckt away from him. And indeed, strong affections to these things are good for nothing, unlesse to breed strange afflictions: How many have lost their dispositions amongst their advancements; because when riches and promotion come, they set their hearts too much upon them. *Magistratus virum indicat*; give a man place and power, and you may soon see what he is; those snakes of corruption that lay hid in the cold winter of want and meanness, will stir abroad in the sunshine of honour and greatness.

It

It is reported of Pope *Sixtus quintus*, that before he attained the Papall dignity, he was the most humble crouching Fryer that (as my Author saith) was ever lodged in an oven; but once seated in that chair, the stoutest and proudest Prelate that ever ware a triple crown. Some have observed, that even *Judas*, before he had the Bag-office, carried himself honestly and soberly; but afterward, he grew so covetous, that rather then he would want money, he would sell his Master.

Oh therefore take heed that your affections run not out in so full a stream to these things. Height of affection, as well as height of estate is dangerous. *Set not your affections* (saith the Apostle) *upon things on earth.* Col. 3. 2. God would not take away our affections, he would onely tune them. If they be set upon these things, and not set upon God, they are out of tune. Riches are like briars and thorns, good to stop a gap with; but if you lay them in your beds, and set your hearts on them, this you shall have of my hand, you shall lye down in sorrow. They are good servants, but bad Masters. Let the world follow you as a servant, and be thankfull; but do not you follow the world as a Master, lest you prove the greatest slaves. If riches have been thy god, make them thy slave. Serve it as *Diagoras* did *Hercules* his image made of wood; being in an Inne, and having nothing to seethe his broth with,

made

made a fire with it. *All these things will I give thee*, was the Devils strongest temptation, and therefore reserved to the last place. Hopes of preferment have overcome those whom imprisonment and the fear of the losse of all could not move. Take heed therefore, and beware of covetousnesse. It is true, that temptation prevailed not against our Saviour, but it may overcome us, because we have three enemies to contend and fight with, Sin, World, and Devill; he had but two, the World and the Devil, whose temptations though fierce and frequent, could never prevail; because, though like to us in all things, yet sin was excepted.

9. But above all sublunary things, take great heed you trust not too far, depend not too much upon men; no, not those men that may have been instrumental for your good.
Isa. 2. 22. *Cease ye from man* (saith the Prophet) *for wherein is he to be trusted? Put not your trust in Princes*, (saith the Psalmist) *nor in the Son of man.* Neither in this generation, nor the next, for they are all but Sons of men, and
Psal 39. 5. *every man at his best estate is altogether vanity.* We are apt to think that the next man may be better, but seldome comes a better, because all are men. *Beware of dogs*, saith the
Phil. 3. 2. Apostle; but our Saviour Christ saith, *Beware of men*; though more modest and moderate, yet if but men, they will deceive, and peradventure persecute you. The most
Mat. 10. 17. intimate bosome friend may prove an *Achitophel*,

ephal, if but a man. As you should not fear them too much, so do not trust them too far; not fear them, though they be made rich, and the glory of their houses be made great; for *men of low degree are vanity, and men of high degree are a lye; if laid in the ballance, they are altogether vanity. All the Nations* (saith the Prophet) *are as the drop of a bucket, and are counted as small as the dust in the ballance. All nations before God are as nothing, and are counted to him lesse then nothing and vanity.* What then is one mighty man? Ten hundred thousand times lesse then a drop. A drop may wet, but it cannot drown; be not afraid of him then, will you be afraid of nothing, of a vanity, of a drop? Neither do you trust them too far. *Trust ye not in a friend,* (saith *Micah*) *put no confidence in a guide, keep the dores of thy mouth from her that lyeth in thy bosome.* And why so? *ch. 7. v. 4. The best of them is a briar, the most upright is sharper then a thorny hedge.* And in *v. 6. The Son dishonoureth the Father, the Daughter riseth up against her Mother, the Daughter in law against her Mother in law, and a mans enemies are the men of his owne house. Thou sayst* (saith *Rabshakeh* to *Hezekiah*) *I have counsell and strength for the war, but they are but vain words.* Thou sayst, such a Prince is my friend, and such a great man is my kinsman, but they are but vain words. For he heapeth up riches, and cannot tell who shall enjoy them; not himself knows, much lesse thou. What was *Canaan*

Psal. 49.16. & 62.9. Isa. 40.15, 17. Mica. 7.4, 5, 6. 2 Ki. 18.20.

the

the better for the Sons of *Anak*, or *Basbon* for their *Og*, or the *Philistines* for their *Goliah*? So, what art thou the better for thy mighty friends? It is true, where goes the bucket there goes the rope, (as the *Spaniard* hath it in his proverb) the rope depends on the bucket: But if thy friend fail, where are all thy hopes? But above all, trust no mans judgement solely in matters of Religion; because a man of note, for great learning and piety. I will not pin my faith upon any mans sleeve, (saith Sir *Tho. More*) because I know not whither he will carry it: What if a very godly man? I never saw that Christian yet, but I might see something of a man in him; enough of the old man in the new man to trouble the best man. Grosse errors have been maintained by good men, to the prejudice of publick peace;
Matth. 16. 22. Even *Peter* a good man, adviſed Christ not to go up to *Jerusalem*, but to favour himself; and when he was at *Antioch*, he dis-
Gal. 2. 12, 13, 14. sembled, and many of the *Iews* dissembled likewise with him; yea, *Barnabas* was brought into the dissimulation also. When mens parts are great, their graces eminent, their names high, and their power large, we are in danger to be biassed by their counsels.

To conclude this passage, remember this advice one gave to his friend; it may do you good that have much to do with men.

1. Have

1. Have communion with few.
2. Be intimate with one.
3. Deal justly with all.
4. Speak evill of none.

It is somewhat singular, but I am sure very safe, to have one as our intimate and bosome friend. *Alexander* had his *Ephestion*, and *David* in the Wilderneſſe a *Jonathan*, and in the Court his *Huſhai*, called the Kings friend. Yea, even Christ himself had *John*, if I may not say his Favourite, yet certainly the Disciple whom Jesus loved above the rest. And he is a wise man that will not put all into his *Creed*, that he puts up in his *Paternoſter*; nor will shew every man his minde or his money, he may converse with. *Give unto Cæsar the things that are Cæsars; unto God, the things that are Gods.* Give faithfulneſſe to men; but trust in God. And I am sure, to speak evil of none, unleſſe we have a calling; to deal justly with all, with whom we have any dealing, will bring us much comfort living, great peace dying, and a good report when we are gone hence, and shall be seen no more.

CHAP.

Chap. VI.

More rules of the ſame kinde, that concern our practice.

10. IN the tenth place, when you have read over your Journall, and made ſuch uſe of it as hitherto I have ſhewed you; ask your owne hearts theſe three queſtions: The firſt concerns God; the ſecond, our neighbour; and the third, our ſelves.

1. Ask your own hearts this queſtion, What honor do I bring to God for all this? Do herein as *Ahaſhuereſh* did, when he had read in the Chronicles of his time, what good ſervice *Mordecai* had done him, in diſcovering a treaſon; he asked thoſe about him, *What honor and dignity hath been done to Mordecai for all this?* So do you, upon a ſurvey of all the good things God hath vouchſafed to you and yours: Hitherto the Lord hath holpen me; he hath preſerved me from many dangers, ſupplyed me with many comforts, aſſiſted me in many ſtraights, afforded me many friends: But what honor hath God from me for all this? I live upon him, but do I live to him? I have all from him, but do I anything for him?

Eſt. 6.3.

My

My tongue are in his hands, but are his prai-
ses in my mouth? He is never weary I see of
doing me good, but am not I weary of do-
ing him service? Can I say with St. *Paul, His* Act. 27. 23.
I am, and him I serve? He is the *alpha* of all
my happinesse, why should not he be the
omega of all my thankfulnesse? But may not
my conscience answer as those Servants a-
bout *Ahasuerus* did concerning *Mordecai*,
There hath been nothing done for him? Nay, have
I not requited him evill for the good he hath
done me? If any spirit be grieved, it shall be
his; if any day be neglected, it shall be his;
if any commandements be broken, they shall
be his; if my honor be called for, and I be
reproached; if my liberty be threatned, and
I be imprisoned; if my wealth or ease be
required, and I be endamaged or troubled:
How hardly comes any thing from me for
God, that hath done all for me? So that
God may say to me, as *David* sometimes
complained of *Nabal*, the unthankful churle, 1 Sam. 25.
In vain have I kept all that this fellow hath in 21.
the wilderness; so that nothing was missed of all
that pertained to him; and he hath requited me
evill for good. In vain have I kept your house
from firing at such a time, your family from
infection at another time; your person
from danger, in such a journey; your eyes
from tears, and your feet from falling, many
a time; and you have requited me evill for
good. Say rather so God, as *Elisha* to the
good *Shunamite*, who had provided a cham-

ber, and all things convenient for him;
2 Kin. 4. 13. *Thou hast been carefull for us with all this care, what is to be done for thee?* Thou Lord hast been carefull of my health, that it might not be impaired; of mine estate, that it might not be wasted; of my name, that it might not be reproached; of my soul, that it might not be damned: Lord, what is now to be done for thee? Is there any thing too great, too good to part with to such a God?

It was a brave speech of *Lewis* the 12. a late King of *France*, in a journey neer *Pau*, in his owne Kingdome. The inhabitants understanding that he was coming, sent to know how he would be received into the Towne, and what honor they should do to him. He asked the messengers, whether there were ever a Church in the Towne; if there were, he would enter as their King, in state; if not, he would receive no honour in that place, where Almighty God had no house, and therefore no honor given him. A gracious heart would think all ill bestowed on him, if he had no spirit at all to glorifie God.

Bolestaus, a King of *Poland*, when he was to speak or do any thing of concernment, would take out a little picture of his Fathers, that he carried about him; and kissing it, would say, I wish I may do nothing at this time unworthy thy name. Say you as much, that can see God in every mercy, and

enjoy

[illegible] him with every favour; I wish that I [illegible] every day have tasted so much of Gods [illegible], may do nothing this day to the [illegible] of his name; but may blesse him, not onely with my lips, but honor him also with my life.

To give the same thing we receive from a friend, back again, is rudenesse amongst men; but with God, is true Religion. *Hannah*, after many prayers and tears, received a Son from the Lord, and she returned him back again to the Lord, as long as he lived. What health, strength, peace, liberty, parts, gifts, we receive from God, are best used, when they are bestowed on God in his service. And there is nothing lost this way; For he that offereth God praise, glorifieth him; and to him that ordereth his conversation aright, he will shew the salvation of God; that is, mighty and wonderfull salvation. Which made Cardinall *Wolsey*, once King Henry the Eight his Favourite, to say at his death, Had I been as carefull to serve the God of heaven, as I was to please the King of *England*, he would not have left me in my old age, as this man hath done.

1 Sam. 1. 27, 28.

2. Put this interrogatory to your owne hearts, What good do I to my neighbour? It is true, God hath done all this for me, and he hath dealt bountifully with me; but what good do others reap by me; either my Prince or Countrey, the Church or State? What good do I in the Town where

I dwell, to the family where I live? to my relations, wife, children, servants, with whom I converse; are any of these the better for me? Even *Seneca* could say, *Malim mihi malè esse quàm molliter*: I had rather be sick then idle, and do no good. But it is the greatest affliction to a gracious heart, to be wholly unusefull; he had rather not bee, then be idle and unprofitable. If *Moses* the Servant of the Lord, can do no good in *Ægypt*, he will go to *Midian*. Every man therefore shall do well to put this Querie often to his owne heart. Of what use are my parts and gifts of body, minde, or estate? Yea, is my very life and example sufficient to others? How do I promote the good of my neigbour, by my alms, prayers, counsels, labours? It is not sufficient to say, *I do no body harm*. With which plea, some are well enough satisfied: But remember what question Christ askt his auditors; not, *What are you*; or, *What know you more then others?* but, *What do you?* *Hezekiah* could make a good answer to such a question, *Lord remember how I have walked before thee in truth, and have done that which is good in thy sight*. So could *Nehemiah*, *Remember me, O Lord, for good; and wipe not out the good deeds that I have done for the house of God and the offices thereof*. Our charity should be as a running spring at our owne doors, that will not onely supply our own wants, but run through our neighbours pastures,

Mat. 5. 47.

Isa. 38. 3.

Neh. 13. 14.

and

and water the field of a stranger; yea, some-
times crosse the high-way, and run into a
common ditch. Whilest we have opportu-
nity, we should do good to all, but *especially* Gal. 6. 10.
to the houshold of faith. Yea, *if our enemy*
hunger, give him food; if he thirst, give him Rom. 12. 20
drink; for in so doing we shall heap coals of fire
upon his head.

This indeed is to have the Spirit of
Christ; and, *if ye have not the Spirit of Christ,* & 8. 9.
ye are none of his. Christ was a friend to his
enemies, and kinde to the unkinde. *Jona-* 1 Sam. 18.
than was so friendly to *David*, that he stript 4.
himself of his robe that was upon him,
and gave it him; and his garments, even
to his sword and his bow. But Christ was
a better friend, who did not only lay aside
his robe of majesty, but laid down his life
for us. *Greater love hath no man then this, that* Joh. 15. 12.
he lay down his life for his friends. Christ did
more, for he laid down his life for his ene-
mies. *Ebedmelech* was very mercifull to
Jeremiah, that would let down cords, and Jer. 38. 11.
old clouts and rags into the dungeon where
he was, and so lift him out. Christ did
more, who would himself go down into
the grave, that he might deliver us who
were dead in sins and trespasses, and there-
by free us from the bottomlesse pit.

It is reported of *Trajan* the Emperour,
that he rent off a piece of his robe to binde
up the wound of a common Souldier.
Christ did more, who shed his blood to

heal our wounds. *Pompey* the Great, that noble *Romane* Generall, being ready to undertake a piece of Service for the State, and advised by one to desist, because the designe was full of danger, answered; *Necesse est ut eam, non ut vivam*: It is necessary that I go, not that I live. Christ did more, for being perswaded by *Peter* not to go up to *Jerusalem*, where he was to suffer, but to favour himself, he was angry with him, and said, Get
Mat. 16.23. *thee behinde me Satan, thou art an offence unto me, thou savourest not the things that are of God, but of*
Gen. 44.33. *men*. *Judah* was a dutiful Son to his Father, and a loving friend to his Brother *Benjamin*, who was content to stay behinde in *Ægypt*, and be a bondman to *Joseph*, upon condition his Brother might be sent home to his Father. Christ did more, who would not onely be a Servant, but he would die, that we might live, and be reconciled unto his Father.

Charls the fifth, in a great storm neer *Algiers*, caused many brave Horses to be thrown over-board, that the lives of a few Slaves
Jon. 1. 12. might be saved. *Jonah* the Prophet was a better friend to the Mariners, who was content to be thrown into the Sea, that the waves might be stilled, and their lives might be secured. But Christ was the best friend of all, who was willing to be cast into the Ocean of his Fathers fury, that we might be set on shore, and so passe from death to
1 Cor. 6.17. life. Now certainly, he that is joyned unto

the

the Lord, in one spirit. Ask your owne hearts therefore often this question, What more do I for others, for whom God hath done so much?

It is reported of Mr. *Fox*, who wrote the Book of Martyrs, that he never denyed any man that asked an alms for Jesus sake, and that he never refused anything that was given him, not that he might enrich himself, but might relieve others, for he gave it all away to the poor. A Student that was in want, asking *Luther* some money, he bad his Wife give him some: She pleading her owne necessities, he took up a silver bowle, and gave it him. When you have an opportunity of doing good, never plead you have many children. *Cyprian* had wont to say, The more children, the more charity. And our Saviours counsell was to sell what we have, rather then neglect this duty of doing good. *Let him that stole, steal no more* (saith the Apostle) *but rather let him labour with his hands, the thing that is good.* But for what end? That he may have to supply his own wants only? No, but rather that he may have to give to him that needeth: So that there is no man under heaven, from the highest Prince to the lowest Peasant, that may plead an immunity from this duty of giving. The omission whereof hath been as prejudiciall to some, as the performance of it hath been profitable to others.

Luk. 12. 33.

Eph. 4. 28.

Mauritius the Emperor refusing to redeem a few captive slaves from *Saladine* the *Ægyptian* Sultan, which he might have done for a small matter, upon which they were all slain; was afterward punished by *Phocas*, who in a sedition being proclaimed Emperor by the Souldiers, caused his wife and children to be put to death before his face, himself all the while crying out, *Justus es Domine, & recta judicia tua.* But on the other side, memorable is the story of *Pythias*, a Merchant of *Ithaca*, who at Sea espying an aged man a captive in a Pirates ship, took compassion of him, and redeemed him, and with his person bought his commodities which the Pirate had taken from him, which were certain barrels of pitch. The old man perceiving, that not for any good service he could do him, nor for the gain of that commodity, but meerly out of charity he had done this, discovered a great masse of treasure hidden in the pitch. Whereby the Merchant in a very short time became very rich. At which time that Scripture was fulfilled,

Pro. 28.27. *He that giveth to the poor, shall not lack.* And that other Scripture, *He that soweth liberally,*

2 Cor. 9.6. *shall reap liberally.* Such giving is like the pouring of a pale of water into a dry pump, that will fetch abundance. Let us give that which we cannot keep, that we may have that in a time of need that we cannot lose.

3. Ask

3. Ask your own hearts often what good you your selves get by all that God hath done for you. *If thou be wise* (saith *Solomon*) *thou shalt be wise for thy self.* As a wicked fool hath no foe like himself, so a wise Christian hath no friend like himselfe; who will be a gainer by every losse, and a sufferer by every comfort. Phyſitians and Chirurgions make much of their *probatum's*, and so should every Christian of his experiments. Let every man therefore ask his owne heart upon a serious survey of his Journall, thus much: Am I bettered by all this health, and wealth, and good dayes; this Gospel of peace, and this peace of the Gospel that I have enjoyed so long? It is with these things as with the phyſick or dyet of the body, they will leave you better or worse then they finde you. But by all these good dayes, rich mercies, or sharp afflictions, do I grow into more acquaintance with God, the world, and mine own heart; with God, and his holinesse; with the world, and its vanity; with mine owne heart, and its deceitfulnesse; that I may trust him more, and the world and my heart lesse? All grace in truth hath growth. *Ulterius* was *Charls* the fifth his Motto; by which he signified, that greater perfections, more noble enterprises, were yet daily to be endevoured after by Princes. Christians must not stand at a stay, but with the Apostle, forgetting those things that are behind, reach forth unto Prov. 9. 12.

those

Phil. 3. 13. those things that are before. This being a cleer difference betwixt the first *Adam* and the second; The old creature in the beginning, and the new under the Gospel. The first *Adam* was made a man, and a holy man, all at once; but the Lord Christ was conceived in the wombe, and at the fulnesse of
Luk. 2. 52. time was born of the Virgin *Mary*, and increased in wisdome, and in stature, and in favour both with God and man. In the beginning all the creatures were made in their full growth and strength, which made some to be of opinion, that *Mundus conditus fuit in Autumno*: That the creation of the world was in Harvest, when all things are in their full beauty. But now we must have an egge before a bird, a seed before a plant, a birth, and then a growth: So now every Christian must in time grow in grace, and the knowledge of the Jesus Christ, and proceed by degrees from faith to faith, from babes to grown men in Christ; and therefore where there is no growth, we may fear there is no grace. Ask your hearts then, Do I grow? At such a time, I had a great affliction, a long sickneſſe; Am I more humble since? Where there is a rod of correction, there should be a word of correction.
Judg. 8. 16. God teacheth by his rods, as *Gideon* taught the men of *Succoth*, with briars and thorns;
Psal. 94. 12. and *blessed is that man whom God correcteth, and teacheth out of his law.* Oh that I could hear the rod, as well as feel it! A man of wis-

dome

shall see Gods Name; hear the rod, Mic. 6. 9.
and who hath appointed it. At such a time God vouchsafed me great prosperity, much increase in my calling; a long time of health, with comfort in my relations: Am I more holy, more humble, more heavenly, more meek, more mercifull, more faithfull, more fruitfull in my place? Or, am I not rather worse; more rich, and more covetous; more honorable, and more proud; more healthfull, and more wanton? But if you finde that the house of *David* growes stronger and stronger, and the house of *Saul* weaker and weaker; that your corruptions are abated, and your graces encreased, happy are you. And indeed the higher the Sun riseth, the shorter are the shadows; as in a Pyramide, the higher you go, the lesse compasse you finde; like a flame of fire, the higher it ascends, the purer and thinner is the flame; so the elder you grow, the better you should be. If so, it is well. *These things* 1 Joh. 5. 13.
(saith St. *John*) *I have written to you that beleeve, that you may beleeve*; that is, that you grow more and more in that grace of faith. Faith is not like *Jonah*'s gourd, up in one night, and down in another; but like the sound of the trumpet on the Mount, lowder and lowder; or like a great bell that is long in raising, and strikes but a while on one side; but at last is up, and makes a great sound, and is heard afar off. Such was the faith of the *Romanes*, small at the first, but

after-

Rom. 1. 8. afterwards it grew to that height, that it was ſpoken of throughout the world.

When *Grave William* the Prince of *Orange* died, his Son *Maurice* was but young; whereupon the States were doubtfull whether they ſhould chooſe him their Generall or no. *Maurice* perceiving it by his friends, wrote a Letter to them, and in it onely theſe foure words, *Tandem fit ſurculus arbor:* A young plant at laſt becomes a tree. Upon which they made choyce of him; and he made his Motto good, for he grew a brave Souldier, and proved not onely a happy inſtrument of their good, but a great ornament to himſelf and family.

I ſhall conclude this paſſage with a ſaying of St. *Auguſtine. Si vis pervenire ad id quod non es, ſemper diſpliceat tibi quod es: Si dixeris, ſufficit, periiſti.* If you would attain to what you are not, let it grieve you that you are as you are; that is, no better: You are undone if you think that what you are is ſufficient.

11. In the eleventh place, Be ſure that after all theſe queſtions be ſtrictly asked, and ſeriouſly anſwered, you make it your τὸ ἔργον, your very work to be thankfull for all Gods mercies; otherwiſe, why do you keep ſuch a Journall? *In every thing give thanks* (ſaith the Apoſtle) *for this is the will of God in Chriſt* 1 Theſſ. 5. 18. *Jeſus concerning you.* It is ordained by the *Rabbins*, (as ſome obſerve, who write the Hiſtory of the *Jews*) that they ſhould ſay a bene-

benediction, and render particular praise and thanks to God for every benefit they receive; not onely for every extraordinary mercy that befalls them, but in every action that they do; for their meat, drink, and every good smell; for all the precepts of the Law, and of the Rabbins; for every new thing, and every strange thing that befalls them. And certainly, where God is never weary of giving, his people should never be weary of thanksgiving. God delights much in the praise of his servants. He loves a cheerfull giver, but much more a cheerful thanksgiver.

Give God thanks for all things, but especially for these foure:

1. For Jesus Christ, and the unsearchable riches of Gods grace in him; which is the fountain of all the good we enjoy, or hope to enjoy; *who was* by God *made sin for us, who knew no sin, that we might be made the righteousnesse of God in him.* He that knew no sin in the act, knew all sin in the weight. He that knew no sin by commission, knew all by imputation. *The chastisement of our peace was upon him, and by his stripes we are healed.* Who made peace for his people by his death, and maintains this peace for them by his intercession; he died once, but he prays ever; his passion is over, but not his compassion; for he stands between us, and all our harms, and will at last reward every one according to his works. 2 Cor. 5. 2. Isa. 53. 5.

Cyrus

Cyrus in a great expedition against his enemies, the better to encourage his Souldiers to fight, in an oration that he made at the head of his Army, promised upon the victory to make every Foot-souldier an Horseman, and every Horseman a Commander; and that no Officer that did valiantly should go unrewarded. But Christ our Generall doth promise more: *He that overcometh shall sit with me in my throne; as I overcame, and am set with my Father in his throne.* He will make us all Kings. Oh therefore be thankful for Jesus Christ. It is our sorrow, or should be our shame, that we cannot be thankful for Christ as we ought: It is our comfort, and shall be our happinesse, that one day we shal be. Eternity of time I confesse is little enough to be thankful in for Christ, & all the rich incomes we have with him; but endevour whilest you are here to be thankfull for him; and certainly, he that cannot be thankful for Jesus Christ, can never be thankfull for any mercy.

Rev. 3. 21.

2. Be thankfull for afflictions. Bless God for every twig of his rod, every drop in his cup. He holds the rod and the cup in the same hand by which he gives you Jesus Christ: yea, he afflicts you with the same love with which he gives you any good. Afflictions are evill, *many and evill* (saith Father *Jacob* to *Pharaoh*) *have the dayes of my life been.* But being sanctified, they are necessary. So St. *Peter*, to those he wrote his Epistle; *now for a season (if need be) you are in heavy-*

Gen. 47. 9.

1 Pet. 1, 6.

[illegible] through many tribulations. Even the best as he are sometimes like a top, that will go no longer then it is whipt; we will not mend our pace, and run the wayes of Gods commandments, without the rod.

Some stories say, that there was a King of Scotland, that whilest he was a prisoner in Mortimer's hole, he scraped the History of Christs passion in the stone wall; which was more then ever he did in his palace. Afflictions will make us run to God. *In their affliction* (saith God of his people) *they wil seek me early*, that is, speedily and instantly. *Out of the depths* (saith David) *I cryed unto thee, O Lord.* Deep afflictions should raise up strong affections. The Ark was neerest heaven when the waters of the flood were highest. Afflictions meeting with a gracious temper, will melt the heart, and make it tender and humble; and the lowest humility is neerest the highest majesty. *Aristippus* the *Cynicke*, fell on the ground before *Dionysius*, and kissed his feet, when he presented a Petition to him; and being askt the reason, answers, *Aures habet in pedibus*: He hath his ears in his feet. Never doth a poor prostrate soul, brought down to extremity, seek Gods face with prayers and tears in vain, but meets with a gracious answer. Now if afflictions sanctified be so good, then surely you should be thankfull for them; this being one eminent excellency that praise hath above prayer, that we may praise God for that for which

Hos. 5. 15.

we

we may not pray; though we may not pray for afflictions, yet we muſt bleſſe God for them. *Job* did ſo, *The Lord hath taken away, Bleſſed be the name of the Lord.*

Job 1. 21.

When one came to Mr. *Bradford*, and told him, that if he would recant, he ſhould have the Queens pardon; he anſwered, If the Queen will let me live, I will thank her; if ſhe will baniſh me, I will thank her; if ſhe will burn me, I will thank her. So a gracious heart will ſay, If the Lord give me health or ſickneſſe, I will thank him; if I have much or little, I will thank him; if I live or dye, I will thank him. Eccleſiaſtical Hiſtories report this of one *Servulus*, who for a long time was grievouſly afflicted with the Palſie, his life was a lingring death, whoſe daily and ordinary ſpeech was, *God be thanked.*

3. Bleſſe God every day wherein he hath kept you from ſcandall. It is our miſery that our hearts are ſo vile, but it is Gods mercy that they break not out continually to his diſhonor, and the offence of brethren; that he ſets bounds to thoſe waves of our unruly luſts, and ſaith, Hitherto and no further. Eſteem any condition better then a ſinfull, and chooſe rather to ſuffer the worſt, then ſin in the leaſt. *Moſes choſe rather to ſuffer affliction with the people of God,* (and who meet with more ſorrows then they?) *then enjoy the pleaſures of ſin for a ſeaſon.* And where might he ſatisfie his luſt more to the

Heb. 11. 25.

full,

fall, then in the Court of a King? *Socrates* had so vile an esteem of sin, that he thought it would be one of the greatest torments in hell, to be given up to those sins that men most delighted in. *Major sum, & ad majora natus,* (saith *Seneca*) *quàm ut sim mancipium corporis mei*: I am greater, and born to greater things then to be a slave or drudge to my body. Say to the Tempter, as *Joseph* to his Mistris, *There is none greater in the house then I; and shall I then commit this great wickednesse?* Or as *Nehemiah*; *Shall such a man as I flee?* Shall such a man as I be drunk, or deal unjustly, or break my oath? These sons of *Zeruiah* are sometimes too hard for us. These unruly corruptions sometimes prevail over us. Our darling sin like *Jephta's* daughter, comes out with timbrels and dances, with many pretty smiles and subtle reasons, and sometimes overcomes us, and brings us low, and troubles us. We all run in a race, how few get to the goal without a fall by the way?

Gen. 39. 9.

Neh. 6. 11.

Judg. 11. 34, 35.

There are two things that I desire daily to make the matter, not only of my praise, but admiration. And the first is, that God hath preserved from the beginning to this day, a little flock of sheep amongst a world of Wolves, and Lions, and Bears, that are set on mischief. And the second is, that God maintains a little grace in life, in the midst of so much corruption that the heart is poysoned with; a little faith, and a little

humility, in the midst of so much unbelief and pride. The reason why the Church is not wasted, is because the Lord is their God; why this grace is not overwhelmed, and that our corruption breaks not out every moment into most notorious scandalls, is, because the corruption is ours, but the grace is the Lords. Hath God kept you therefore any day, that your heels have not been tript up? Forget not to blesse him for such a mercy. A notable example of such a thankful spirit we have in *David*, who by the humble and prudent counsel of *Abigail*, being stayed from imbruing his hands in the blood of *Nabal* and his family, blessed God and her that he was prevented. *Blessed be the* 1 Sam. 25. 32, 33, 34. *Lord God of Israel* (saith he to her) *which sent thee this day to meet me, and blessed be thy advice; and blessed be thou that hast kept me this day from coming to shed blood, and from avenging my self with mine own hand, &c.* In every affliction forget not to blesse God for this. It is mine affliction, not my sin. What ever the crosse be, it might have been worse, for it might have been my sin. Blesse God that either prevented the temptation, as he did for *David*; or assisted in the temptation, as Gen. 39. 10. he did *Joseph*, who left his garment, but kept his chastity, and chose rather to suffer then to sin.

4. Blesse God not onely for what you have, and for what you want; but for what you hope to have. All is not come that is promised

promised by the Father, all is not come that is merited by the Son, nor is all come that is assured to you by the Holy Ghost; the best is yet to come. Here joy enters into us, there we shall enter into joy. Mat. 25.21. Here are promises, there performances. Here is faith, there fruition. Here we enjoy God mediately, there immediately. In heaven there is a Kingdome without cares, a throne without a thorn, greatnesse of state without corruption of manners, a treasure without moths, honour without envy, joy without teares, love without jealousie, and dayes without end.

A devout Pilgrim travelling to *Jerusalem*, and by the way visiting many brave Cities, with their rare monuments; and meeting with many friendly entertainments; would often say, I must not stay here, this is not *Jerusalem*. So do you, in the midst of all the delights that the world can afford you, not only with variety, but plenty; say still of every one of them, This is not *Jerusalem*, This is not heaven; these are but tents and tabernacles, all no better then moveables; our mansions are in heaven, where we shall abide for ever. But would you be thankfull for heaven, and do you long to be there? Be truly thankfull then for Jesus Christ. It is Christ that makes heaven to be heaven. He that cannot be thankfull for Jesus Christ, cannot be thankfull for heaven; nay, would not go to heaven at the last. A wicked man

at the day of Judgement, might he have his
Luk.16.24, 28. choyce, would not go to heaven. *Dives* in hell torments, when he discourſed with *Abraham* afar off, did not deſire to go to *Abraham*, but prayed that *Lazarus* might come to him, he cared more for eaſe then heaven; nor did he deſire that his five Brethren ſhould go to heaven, but that one might be ſent to them, to teſtifie to them, that they might not come into the place of torment. For certainly, they that could not endure the preſence of Chriſt with his ſervants in his ordinances, will have no deſire to be with him in all his glory.

In the laſt place, becauſe you may your ſelves come very far ſhort of what you ſhould do in this great duty of thankfulneſs; declare to others, as occaſion is offered, what the Lord hath done for you, that they may bleſſe God with you. It is an argument of an ingenuous ſpirit, to acknowledge the courteſies of a friend; *non domotis arbitris, ſed clarè & ut audiat hoſpes*; not in private, but in the preſence of others: Much more is it an argument of a gracious heart to ſpeak of the loving kindneſſe of the Lord before many witneſſes, that they may be provoked alſo to bleſſe God. *David* was of this mind;
Pſal. 40.10. *I have not hid thy righteouſneſſe, O Lord, within my heart; I have declared thy faithfulneſſe, and thy ſalvation; I have not concealed thy loving kindneſſe and thy truth from the great congregation.*
The Pſalmiſt exhorteth to this duty very much:

sing unto the Lord, sing Psalms unto him, tell me of all his wondrous works. It was the Psalmist his practice: Come and hear all ye that fear God, and I will declare unto you what God hath done for my soul. Moses the servant of the Lord did so: He told Jethro his Father in law, all that the Lord had done unto Pharaoh, and to the Egyptians for Israels sake; and all the travell that had come upon them by the way, and how the Lord delivered them: Which occasioned much prayse unto God from a Midianite; who said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, &c. Christ himself commanded the man whom he delivered from the legion of Devils, that he should goe home to his friends, and tell them how great things the Lord had done for him, and had compassion on him. And indeed, to return thanks unto God for all his mercies, is so great a debt, that we alone cannot pay, unlesse God give us time; (and no lesse then eternity is enough.) And therefore we had need make collection of praises from friends, that the summe may be made up the more full. The Psalmist goes to all the creatures both in heaven and earth, and makes a collection. Heavens, Angels, (saith he) Sun, Moon, and Stars; Kings and all people, young men and maids, old men and babes, praise the name of the Lord. Commemoration Sermons which are in use in Colledges, and some other places, are excellent: And as there may be good use

Ps. 105. 2 & 66. 16.

Ex. 18. 8, 10.

Mar. 5. 19.

Psal. 148. 1, 2, 3.

use made of them divers wayes, so this way especially, that all may be provoked to bleſſe God for their Benefactors.

It is obſervable, that to beg prayers is the common complement of friends at their parting, and *Ora pro nobis* is the concluſion of all our Letters; but we ſeldome beg praiſes. When do we ſay, I beſeech you bleſſe God for me and with me, for ſuch a late deliverance, for ſuch ſucceſſe in mine endevours, for ſuch comfort in my relations? *&c.* As if we ſerved an hard Maſter, as if God had been a barren heath or a wildernesſe to our ſouls, as if his ſervice had no profit. Whereas, there is no Maſter like the Lord, no ſervice like his; whoſe very work is wages.

BRITISH MUSEUM

CHAP.

Chap. VII.

An use of Exhortation, wherein Christians are perswaded to keep such a Journall or Diary.

AND thus far shall suffice to have been spoken of the manner how such a Journall should be cted: For the application of all, I shall onely exhort such as have not been acquainted with this duty, to set upon this work. Indeed there is a latitude in Christianity, and the wayes of God, that all do not reach. *I have seen an end of all perfection* (saith the Psalmist) *but thy commandement is exceeding large.* When things are come to their perfection, to their flower, they quickly fade; like a Lute string, if wound up to the highest, it breaks; but the course of holinesse, and way of righteousnesse, have large limits and boundaries, that many come not at. There are sins that some seldome confesse, as Sacramentall sins, Sacramentall ignorance, Sacramentall unbelief, impenitency, uncharitablenesse, &c. There are some things they seldome pray for; Where

Psa. 119.96.

Prov. 30.8. is the man who with *Agur* prayes, *Lord give me no riches?* We often in prayer presse the promise, but how few at any time presse the seal? wherein God is come under the power of law, under the power of his own law; wherein all his wisdome, power, faithfulnesse, goodnesse, and mercy is under the power of his owne law; yea, so far engaged that he cannot go back: And yet how few urge the seal, and enter a suit with the Lord? There are some duties we seldome or never perform. Where is the man that makes conscience of private fasting and prayer; that shuts himself up in his closet, and wrastles with God in secret, that his Father that seeth in secret may reward him openly? To conclude, how few are there that keep a Diary by them of all Gods gracious dealings with them?

I Now that I may perswade such Christians, at least, as have any abilities and opportunities to enter upon this duty, I shall doe these two things:

1. Give some directions that may be as advantages to further this service.
2. Give some arguments that may encourage and provoke thereunto, and so conclude.

1. Therefore often remember your sinfull estate, when you were in a naturall estate, and therefore in the gall of bitternesse, and

in the bond of iniquity. God commanded his people so to do. *Remember, and forget not how thou provokedst the Lord thy God in the wilderness, &c.* Deut. 9. 7.

This charge the Apostle lays upon the Ephesians, *Remember that you being in times past Gentiles in the flesh, that at that time ye were without Christ, aliens from the Common-wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.* Ephes. 2. 11, 12. God promised that his people should do so. *You shall remember your wayes and your doings wherewith you have been defiled, and you shall loath your selves.* Ezec. 20. 43. *Paul* did so: he oftentimes makes mention of his sinfull condition before his conversion, he is not ashamed to declare it before King *Agrippa*; *I thought verily with my self that I ought to do many things contrary to the name of Jesus of Nazareth; which thing I also did in Jerusalem, for many of the Saints I shut up in prisons, and when they were put to death, I gave my voice against them, and I punished them oft in every Synagogue, &c.* Act. 26. 9, 10, 11. So much he telleth the Corinthians, *I am not worthy to be called an Apostle, because I persecuted the Church of God.* 1 Cor. 15. 10. The like he declareth to *Timothy*; *I was a blasphemer, a persecuter, and injurious.* 1 Tim. 1. 13. Yea, he was more then an ordinary sinner in his owne eyes. *Jesus Christ (saith he) came into the world to save sinners, ὧν πρῶτός εἰμι ἐγώ, whereof I am chiefe, or primus, the first, as it is in the originall, He was primus, the first, non ordine, sed excellentia; not in order of time, but* v. 15.

but in the excesse of wickednesse, for *Omne peccatum suum habet voluntatem*, every sin hath his sweetnesse. So did *Joseph*'s Brethren, when he dealt roughly with them, and God looks so mercifully on them as to afflict them for their sin, *They said one to another, we are very guilty concerning our Brother, in that we saw the anguish of his soul, when he besought us, and we would not hear.* And how have those old bruises, and sins of youth, being sadly and seriously remembred, caused much brokennesse and tendernesse, much care and watchfulnesse in some all their dayes?

Gen. 42. 21.

Themistocles told his friends, when being banished out of his Countrey, and most honourably entertained by the King of *Persia*, *Periissem nisi periissem*, I had been undone, if I had not been thus distressed. So may many a gracious soul say, I had fain into hell if I had not fain into sin. *Onesimus therefore departed*, (saith St. *Paul* to *Philemon*) *that thou mightest receive him for ever, an eternall.* So it is in the Originall. And thus if our sins were heavy, Gods mercies would be weighty, and worth the recounting. Were our sins often in our eyes, Gods praises would not be long out of our mouths: We that see we have deserved nothing, would be thankfull for every thing; and rather then his mercies should be forgotten, would keep some remembrances by us of Gods goodnesse to us, who is every day mindfull of us.

Philem. 15.

2. Re-

Remember often your low and poor condition. It is little peradventure that you have, but was it not lesse? God commands his people this duty, *Remember that thou wast a servant in the land of Ægypt.* This they were enjoyned to do, when they came yearly to offer up their basket of first-fruits to the Lord. Thus they must say, *A Syrian ready to perish was my Father, and he went down into Ægypt, and sejourned there with a few, &c.* *Agathocles* King of *Sicily*, who was by birth but a Potters Son, would alwayes be served at his Table with earthen vessels, that he might ever be mindful of his low & mean condition at first. *Jacob* did so, *With my staff I came over this Jordan*: His condition was low when the earth was his bed, a stone his pillow, and the heaven his canopie over his head; he is thankfull for this, because he forgot not his low estate. He that well remembers what he once wanted, will not forget to be thankful for what at present he enjoys. Humility is a good spur to thankfulness. I have read of two garments in Scripture of excellent use: First, the garment of humility, *Be clothed with humility*, (saith *Peter*) *and the garment of praise.* Christ is said to appoint to them that mourn in *Zion*, the garment of praise for the spirit of heavynesse. The under garment is commonly plain, and of lesse worth, but the upper is very costly. Let humility be like the first: It is no matter how vile we be in our own

Deut. 5. 15.

& 26. 5, 6.

Gen. 32. 10.

1 Pet. 5. 5.

Isa. 61. 3.

own eyes; but let praise be the upper gar-
Col. 2. 7. ment. *Be ye rooted and built up in Christ,* (saith the Apostle) *and established in the faith, abounding therein with thanksgiving.* He that is rich in faith, and low in humility, will make his upper garment costly; will be abundant in praises.

3. Labour to understand a mercy aright. Endevour to discern the height and breadth of a providence, weigh every benefit bestowed skilfully. The reason why the *Israelites* remembred not the multitude of
Psal. 106. 7. Gods mercies, was (saith the Psalmist) *because they understood not his wonders in Egypt.* *Moses* told them that they had seen all that the Lord had done before their eyes in the Land of *Egypt*, unto *Pharaoh*, and unto all
Deut. 29. 2, 3, 4. his servants, and unto all the land. *The great temptations which thine eyes have seen, the signes and those great miracles: And yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.* It is true, they had eyes and ears, but they wanted an understanding heart to perceive and discern God in all. Hence it comes to passe, that as a proud man will not be mindfull, so an ignorant man cannot remember God, and be thankfull. It is good therefore not onely to remember our low and sinfull estate, that we may be humble; but to understand the loving kindnesse of the Lord, that we may record his favours. The reason why the Disciples forgat what Christ had done,

and

done, and therefore mistook him, when he bad them take heed of the leaven of the Pharisees and Sadducis; was, they did not understand the miracles of the five loaves amongst the five thousand; nor the seven loaves amongst the foure thousand, nor how many baskets they took up. They did not well understand, not seriously consider the mighty power of his divine nature, by which he did all that. You shall do well therefore to understand a mercy fully, in all the causes, circumstances, manner and means of working. Sometimes he works without means, and then his works are miraculous; sometimes by weak means, and then his works are wonderfull; sometimes by contrary means, so that losses enrich us, divisions unites us, and our routing in battle makes us conquerors; and then his works are glorious. Hence the Lord commanded his people to understand why he gave them that good Land, to possesse it; not for their righteousnesse, for they were a stiffe-necked people, but for his Names sake, and for the wickednesse of those Nations which were driven out before them. It is not an easie matter for men to hit right on the true reason of Gods dispensations of mercy or judgement. Hence Samuel advised the people of *Israel* to consider, that is, to weigh & ponder wel in their hearts what great things God had done for them. Now we all know, things that are not known, and therefore lightly valued, are soon

Matt. 16.9, 10.

Deut.9.3,6.

1 Sam. 12. 24.

soon forgotten; when matters that are looked at as things of price and worth, are laid up very carefully. It is good therefore when our thoughts dwell upon mercies. *Omnis festinatio cæca*, swift passengers cannot be serious observers, a transient thought is too mean for a standing mercy; one mercy enjoyed deserves more serious thoughts then a million of miseries do one hearty tear; our mercies are from God, our calamities from our selves. Understand this well, and consider this seriously, & you cannot be unmindful of the loving kindnesse of the Lord.

4. Would you write down the great things of God in a book, that you might never forget them? Take speciall notice of the actings of God in the wayes of his gracious providence, whilest they are new and fresh in memory, together with the workings of your hearts, whilest they are so considered. Oh! what vows, covenants, purposes, resolutions are made and entertained then? *Omne novum valde mutat*, saith *Scaliger*: New things, fresh mercies make a wonderful change upon mens spirits for the present. *Omnia subita videntur majora*, saith *Cicero*: All sudden and unexpected passages seem very great at first sight, and work very much upon the heart. Observe then what joy, what thankfulnesse, what meltings, what resolutions: And what you doe, doe quickly, strike while the iron is hot. *Qui tarde fecit, diu noluit*, saith *Seneca*: He that

is

is slack in his performances, was but unwilling in his resolutions. Oh! remember your first love, when you were newly converted, and brought home to God; how zealous, lively, active, forward, and savoury were you in the wayes of God. So much the Lord tells his people by the Prophet *Hosea*, that at their restitution, and Gods reconciliation with them, they should sing as in the dayes of their youth, as they did when they came out of *Ægypt*. *Then sang Moses and Aaron.* A converted condition is a singing condition. God takes special notice of this. *I remember thee,* (saith the Lord of *Israel*) *the kindnesse of thy youth, the love of thine espousals, when thou wentest after me in the wildernesse, in a land that was not sown.* Our first works and our last works, are commonly our best works; when we begin first to live the life of grace, and when we are ready to die, and are entring upon the life of glory, how excellent is our carriage, how savoury our words, how heavenly our conversation? Even so it is when we are delivered from any great danger; when enlarged with any singular comforts, how lively, how zealous, and how active are we? Call to minde the fifth of *November*, 1605. when we were delivered from that barbarous Gunpowder-treason; how forward were we in making laws against Papists? how severe in suppressing Jesuites? how zealous in setling true Religion?

Hos. 2. 15.

Exod. 15. 1.

Jer. 2. 2.

It

It is reported of the City of *Berne*, when first delivered from Antichrist, when that State cast off that *Romane* bondage, and reformed Religion, that they wrote the day of their Redemption upon pillars, in letters of gold. And it is observable, that in all the ages of the Church, God hath set out himself to his people by such names and titles as were most suitable to his present dispensations, or such as were of the last edition. And why so? But that his late mercies might be the better considered and remembred. Hence in the beginning he was called the most high God, the possessour of heaven and earth, who had made all by the word of his power. Under those times *Melchisedech* blessed *Abraham*, *Blessed be Abraham* (saith he) *of the most high God, possessor of heaven and earth.* And *Abraham* covenanted to take nothing from the King of *Sodome*, and that under these terms. *I have lift up my* Gen. 14. 19, 22. *hand unto the Lord, the most high God, possessor of heaven and earth, that I will not take from a thread to a shoe-latchet; and that I will not take any thing that is thine.* Afterwards, when God entred into a covenant with *Abraham* and his seed, he was called the God of *Abraham*, and *Isaac*, and *Jacob*. And under those titles God gave his charge to *Moses*, when he sent him to bring his people out of the Land of Exod. 3. 6. *Egypt*; *I am the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob.* After that he was called, the God that brought

brought them out of the Land of *Ægypt*, out of the house of bondage. Such was the preface to his law, *I am the Lord thy God, which have brought thee out of the Land of Ægypt, out of the house of bondage.* And so it continued for many generations, even until he brought them out of *Babylon*. And then (saith the Lord) *It shall be no more said, The Lord liveth, that brought them out of the land of Ægypt: but, The Lord liveth, that brought the children of Israel out of the land of the North.* And now under the Gospel, he is known by this most excellent name, *The God and Father of our Lord Jesus Christ.* And why so? But because our redemption by Christ is the last, and the great work he hath done for his Church, and most fresh in our memories. Whilest therefore mercies are fresh, and work most upon the heart, doe something in remembrance of Gods goodness; and why not then write them downe in a Journall? A small matter (I should think) whilest the heart is warm; and well affected with the present sense of some singular pledge of Gods loving kindnesse, may easily perswade to this duty.

Exod. 20.2.

Jer. 16.14, 15. & 23.7, 8.

2 Cor. 1.3. Eph. 1.3.

5. And finally, love the Lord for his goodnesse. If any thing under heaven will constrain us and help forward this duty, love will. *Oh! love the Lord all ye his Saints*, saith the Psalmist. And indeed, none but Saints can love him. He knocks at every dore, and (as it were) pulls every man by the sleeve,

and saith, Oh! love you the Lord; Let the drunkard love his cups, and the adulterer his harlots, and the covetous person his bags; but do you that are Saints love the Lord.

Psal 31.23. For, *the Lord preserveth the faithfull, and plentifully rewardeth the proud doer.* When one bucket goes downe, the other will come up. When *Pharaoh* is drowned, *Israel* is saved. When *Haman* is hanged, *Mordecai* is advanced. When proud doers are plagued, the faithful are delivered. Oh! love the Lord therefore. And indeed, love is all that God looks at in us, and expects from us; and where there is love, there is no lack. After so large a repetition of the great things God hath done

Deut. 10.12. for *Israel*, *What* (saith *Moses* to them) *doth God now require for all this, but that you would love him?* And indeed love is *complementum legis*, the fulfilling of the Law. *Neither circumcision, nor uncircumcision availeth any thing,*

Gal. 5.6. (saith the Apostle) *but faith that worketh by love.* Faith and Love are like a pair of Compasses; Faith like one point, fastens upon Christ as the center; and Love like the other, goes the round in all the works of holinesse and righteousnesse. Now certainly Love hath a good memory, or would have a good memory: What we slight, we soon forget; but what we love, we endevour to lay up sure in our memories. *Ubi amor, ibi animus*: Where our love is, our minde is. Where our treasure is, there will our heart be. It was the eye that made the match. That which

the

which the eye sees not, the heart desires not: And as love came in by the eye, so it delights by the same dore to look after that beloved object. Such a soul that hath seen God in all things, and therefore loves God above all things, delights still to look after God in all his wayes, that he may love him more and more. Such a soul loves God as *Jonathan* loved *David*:

1. *Amore unionis*, with a love of union; the soul of *Jonathan* was knit to *David*; for he loved him as his own soul. 1 Sam. 18. 1.

2. He loved him *amore complacentiæ*, with a love of delight; for it is said that *Jonathan* delighted much in *David*. & 19. 2.

3. He loved him *amore benevolentiæ*, with a love of good will; for *Jonathan* said to *David*, *Whatsoever thy soul desireth, I will even do it for thee*. & 20. 4.

Even so doth a gracious heart love God; not onely with a love of union, and a love of delight, but with a love of good will too; who saith to God, as *Paul* at his conversion, *Lord, what wilt thou have me to do?* Such an one is ready to suffer what ever may be inflicted on him; and to do what ever may be required of him; especially, whatsoever may testifie how well he remembers God, and his loving kindnesse to him. Act. 9. 6.

Chap. VIII.

Severall arguments propounded, by which Christians may be provoked to keep such a Fournall or Diary as hath been commended.

THat such Christians as have any abilities for the keeping of such a Journal or Diary as hath been commended to them, may be encouraged thereunto, I shal in the second place propound these foure arguments.

1. *Ab excellenti.* First, it is a most excellent duty, and practised by many, whose example we may follow: As,

1. It hath been the practice even of the very Heathens, even from a principle of common reason, who made use of white and black stones for these two ends: One was, They gave them to persons at their arraignment before the Judges: If any were condemned to death, they gave him a black stone; but if absolved and set free, a white stone. To which custome the holy Ghost seems to allude, in that Epistle to the Angel of the Church of *Pergamus*, in these words, Rev. 2. 17. *To him that overcometh, wil I give a white stone, &c.*

A

A second use of those was, That by them they might keep an account of all the good dayes or evill they had met withall in their lives. Hence *Persius* advised his friend *Macrinus* to remember a good day so.

Hunc Macrine diem numera meliore lapillo.
Count this day *Macrine* with a better stone.

2. Persons of good quality have a long time practised this duty. How many noble *Theophilus's* and *Elect Ladies* have such Diaries by them? But if any men of worth be imployed in the service of the State, either by Sea or Land, it is their common practise. They that go to Sea, will tell you of their Journall book, that on such a day they went aboard the *Bonaventure*, and on such a day they weighed anchor, and fell downe to *Gravesend*; on such a day they met with the whole Fleet, on another day they had stormy weather, or fought with the enemy, &c. How exactly doth S. *Luke* set down S. *Paul's* shipping towards *Rome*, how a perfect a Journall of that dangerous voyage, even day by day. If they be employed by Land, and do either besiege a Town, or are besieged; not a a sally undertaken, not a mine sprung, not a breach made, not a man of note slain, not a tyre of Ordnance discharged, but is is every day recorded; as you may see in that famous siege of *Ostende*.

Act. 27. *per tot.*

But in the 3. place, God himself seems to keep a Journall by him of all the care he hath of us, the cost he bestows upon us, and the good things he gives to us. He hath a book of remembrance of every passage of providence that concerns us. And indeed, the Scripture for a great part is little else but a history of his goodnesse to his people. And that you may see that God is very punctuall in keeping accompt of his mercies bestowed on us, you shall find that in the Gospel of St. *John*, when Christ turned the water into wine; it is said, *This is the beginning of miracles that Jesus did in Cana of Galilee, and manifested forth his glory.* And when he healed the noble mans Son; *This is again the second miracle that Jesus did, when he came out of Judea into Galilee.* Thus God doth keep an account of his mercies bestowed on us. This is the first Magistrate, and this is the second Minister, and this is the third affliction, and that is the fourth deliverance you have had. And if we remember them not to Gods glory, he will remember them to our shame; as he did to *Eli, I did plainly appear unto the house of thy Father, when they were in Ægypt, in Pharaohs house; and I did choose him out of all the Tribes of Israel, to be my Priest, to offer upon mine Altar, and to burn incense, &c.* The like he said to *Saul* by *Samuel, When thou wast little in thine owne sight, wast thou not made head of the Tribes of Israel, and the Lord anointed thee King over Israel?* And how doth God reckon up the many great

Joh. 2. 11. & 4. 54. 1 Sam 2. 27, 28. 1 Sam. 15. 17.

great favors vouchsafed to *David*, especially in that great advancement of him to the throne, and delivering him from the hand of *Saul*? 2 Sam. 12. 7, 8.

All these things are repeated to *Eli*, *Saul*, *David*, for the greater aggravation of their sins; nay, Gods very judgements executed are particularly recorded by him, as you may see in divers places, especially that of *Amos*, ch. 4. v. 6. to the end of that ch. his several judgements, and their incorrigibleness. Doth God keep a book of Remembrance, and shall we be without our Journall? God forbid. Amos 4. 6, 7, 8, 9, 10, 11, 12.

Secondly, it is very just and equall, that we should thus remember God, who remembers us daily; and that not only for the supplying our wants, or delivering us in our extremity, but also, in the accepting of our persons, and our sincere performances. 2. *Absque.*

1. For the first: God remembred *Noah* when he was in the Ark, and sent him forth. Gen. 8. 1. God remembred *Abraham* in that great overthrow of the Cities in the Plain, and sent *Lot* to him, to warn him, to comfort him. God remembred *Rachel*, and gave her a *Joseph*. God remembred *Hannah*, and made her fruitfull. & 19. 29. & 30. 31. 1 Sam. 1. 9. God remembers our wants, and supplyes them; our friends, and requites them; our enemies, and plagues them; nay, our very cattle, and preserves them. God did not only remember *Noah* in the Ark, but he remembred every living thing, and all the cattle. God chides *Jonah* for being angry for the losse of his gourd, upon this account; *Thou hadst pity* Gen. 8. 1.

Jonah 4. 10, 11. *on the gourd, &c. and should not I spare Nineveh, that great City, wherein there are so many children, and also much cattle?* Doth God remember and take care for oxen, and will he not much more remember his people? No, (saith the Lord) *I cannot. Can a woman forget her sucking* Isa. 49. 15, 16. *childe, that she should not have compassion on the Son of her wombe? Yea, they may forget; Yet will not I forget thee,* saith the Lord of his people. A Mother may break the bonds of Nature, but I cannot break the bonds of my Covenant. Why so? Because I *have graven thee upon the palms of my hands.* I may as soon forget my self, as forget thee; *thy walls are ever before me.* Now that which is continually before us, we well remember. Will not God forget us? And shall not we use all means that we may remember him? Rather then fail, chalk up his loving kindnesses.

2. We never shewed any love to God in Jer. 2. 2. our lives, but he remembers it. *I remember* (saith God to *Israel*) *the kindnesse of thy youth, the love of thine espousals. Sarah* spake but one good word in that foolish fit of her unbelief, when she laught, and slighted the promise of Gen. 18. 12. a Son; she call'd her Husband *Lord*; *After I am waxen old, shall I have pleasure, my Lord being old also?* This one good word is not forgotten, but set down in a book by the hand of 1 Pet. 3. 6. Peter, *Sarah obeyed Abraham, and called him Lord.* Not a prayer made, nor a tear shed, but he hath a book for the one, and a bottle for the other, rather then they should be lost.

Put

Put thou my tears into thy bottle, O Lord, (saith the Psalmist) *are they not in thy book?* If Gods people meet together, and pray and speak often one to another, he hearkens and hears; that is, he doth most diligently attend to all they say; *and a book of remembrance shal be written of it before the Lord. Cornelius* was a most devout benefactor, and the Angel tell him, that his prayers and alms were come up in remembrance before God. It is a mercy that God will remember us, though it be with a rod to correct us; but it is a rich favour indeed, if he remember us with a staffe to support and comfort us. As our remembrance of God or men is the summe of all we do for them. *Remember me* (saith *Joseph* to *Pharaoh*'s Butler) that is, speak a good word for me, do me the favour as work out my deliverance. But the chief Butler did not remember *Joseph*, but forgat him; that is, he did nothing for him: Even so Gods remembrance is the *summa totalis* of his goodnesse to us: He remembers us indeed, for he pities us, and spares us, and pardons us, supplyes us in all our necessities, and supports us in all our extremities; he will not leave us in our straights, nor leave us in our sins; and if we do or suffer any thing for him, he hath a book of remembrance, and it shall be written down. At the last day it is said, the books shall be opened, and is not this one of those books? and the dead shall be judged out of those things which were written in those books,

Psal. 56. 8.

Mal. 3. 16, 17.

Act. 10. 4.

Gen. 40. 14, 23.

Rev. 20. 12.

books, according to their works. Jesus Christ will read to all the world the good works of his people out of that book. *I was* Matt. 25. 35. *an hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me.* You never did anything for God, but he hath put it down in his book; it is very just and equall then, that what he hath done for you should be written down in your book.

3. *A necessario.* Thirdly, it is very necessary you should keep such a Journall, and that in three regards:

1. In regard of the badnesse of your memory. *Memoria primùm senescit*, (say Physicians) The memory decayes first; old men and dying men will tell you so; but the memory of a benefit sooner, the memory of divine favours soonest of all. Some things we can hardly forget, as our sorrows and our pleasures. It was about 20 yeers ere Gen. 33. 1. *Esau* could forget the sorrow he conceived for the losse of the blessing, and the injury *Jacob* did him, in getting it away from him. & 25. 29. And he was so mindfull of his pleasures that he forgat his bread. And there be some things we can hardly remember, as our faults and our friends. It was two full years (saith the story) ere *Pharaoh's* Butler could remember & 41. 9. *Joseph*, or call his faults to minde, for which he suffered imprisonment. *Many O Lord my* Psal. 40. 5. *God* (saith *David*) *are thy wonderfull works which thou hast done, and thy thoughts which are*

to

ward, they cannot be reckoned up in order to thee; if I should declare and speak of them, they are more then can be numbred. Then certainly, many of these mercies that God hath vouchsafed to us, would quite be forgotten, did we not keep such a Diary by us.

2. It is necessary, that thereby we prevent the great sin of forgetfulnesse. To forget God is a mother-sin, a root-sin, What will not that man be, what will not he doe that forgets God? He is a very wicked man. *The wicked shall be turned into hell* (saith the Psalmist) *and all the nations that forget God.* Psal. 9.17. He is a proud man, and I am sure a proud man is a wicked man. Through the pride of his countenance he wil not seek after God; God is not in all his thoughts, his thoughts are not of him; or his thoughts are, that there is no God. He that forgets God, forgets that God is. He that forgets God is an hypocrite, and an hypocrite is a very wicked man. *Consider this ye that forget God.* Psal. 10.4. & 50.16, 17, 22. But who were they? Such as took Gods name into their mouths, and yet hated instruction, and cast Gods words behinde them. He that forgets God is a most unthankfull person, and an unthankfull man is a most wicked man. *Dixeris ingratum, dixeris omnia.* Call a man an unthankfull man, and call him any thing.

There was a little City (saith *Solomon*) *besieged by a great King, and a poor wise man delivered that City by his wisdome; yet no man remembred that poor wise man.* Eccles. 9.14, 15. It was a wicked part to forget that man,

man; but most wicked it is to forget God. When *Tamerlane* (that victorious Emperor) had beaten *Bajazet* in battle, and taken him prisoner, he sent for him, and amongst other questions, asked him, Whether ever he were thankfull to God for making him so great a King? he answered, that he never so much as thought of him; which was a most wicked speech of a wicked man.

3. It is necessary to prevent the great danger of forgetting God. To forget God is a provoking sin. He that forgets God, sins not at an ordinary rate, and therefore shal be punished not after an ordinary manner. *Consider this ye that forget God* (saith the Lord) *lest I tear you in pieces, and there be none to deliver you.* Psal. 50.22. *Eli* forgat God, and so did *Saul* and *Jeroboam*, they forgat the great things God had done for them, and did not God plague them and their posterity? Forgetfulnesse of God makes him rage, not onely against the work of his hands, but the sheep of his pasture. *David* forgat God, and so did *Solomon*; and how severely were they punished? The one by his Son, who rebelled against him; the other by his Servant, that pluckt the greatest part of the Kingdome from his posterity.

A Souldier of *Philip* King of *Macedonia*, having begg'd the lands of one that had entertained him kindly, was branded with *Ingratus hospes* on the forehead, to his perpetual shame. It is reported of *Cæsar* and *Alexander*, two of the most valiant Souldiers that ever

the

the world had, that the one would never give to, and the other forgive an unthankful man. *Because* (saith the Lord) *Pharaoh King of Ægypt saith the river* (that is *Nilus*) *is mine owne, I have made it for my self, therefore will I dry up the river, and cause the fish to stink.* What became of *Herod* the proud? who, after his oration, and the peoples acclamation, The voyce of a god, and not of a man, gave not the glory to God; the Angel of the Lord smote him, and he was eaten of worms, and gave up the Ghost. He that forgets God, is unthankful to God; and he that is unthankful, forfeits all mercies; as the not paying of Custome forfeits all a Merchants goods. Act. 12. 23.

It is written of one *Timotheus* the Son of *Conon* a noble Citizen of *Athens*, that after he had proudly said in a great assembly, *Hec ego feci, non fortuna*: These things I have done, and not Fortune, (which that people adored as God) he never prospered, but lost all the glory he had gotten.

A poor honest man meeting with a very rich neighbour in his Corn-fields, upon harvest, very plentifully stored, consisting of many acres, said to him, You have Sir a very rich crop; answered, Yea, I wil have a good crop; and gave not God the praise: Within a few dayes after, by a mighty storm of wind the greatest part of his corn was blown out of the ear, and with other wet weather it was so wasted that it came to little. If we forget God, he will forget us: He will remember

our

our sins, and punish us for them; but he wil forget our persons in time of trouble. To wch purpose I shall relate a sad story, which I had from a good hand, in the hearing of very many; and I believe it to be very true. A man that on his sick bed, that proved his death-bed, had one time an extraordinary appetite, and desired something that he might eat; which being brought to him, he did as much loath as before he longed for; and therefore without touching any part of it, was carried away; suddenly, he called for it again, his stomach to such provision being as strong and quick as ever; which was done accordingly, and set before him; but his stomach rose against it, with as great abhorrency as before. This was done a third time, upon the former ground, & carried away again for the same reason. At last he confessed that it was just with God so to deal with him, that never crayed a blessing from God upon his meat when he sat down at his table, nor gave God thanks when he rose up, but forgat God the giver of all. And indeed it is just with God to forget us in our straights, that never remember him in our enlargements. The keeping of such a Journall would conduce much to the preventing of such an evil.

4. *Ab utili.* Fourthly, it is a very profitable course to have such a Journal or Diary by us; and you know, Who wil shew us any good? Who wil bring us any profit? is the great question of the world, and prevails very far. Now it is profitable these 7 ways. 1. As

1. As it would be an excellent way to advance the name and honorable memoriall of some, so it would thereby much promote the good of others: For would such as are of singular worth, and speciall note for their learning, piety, and usefulnesse in Church or Common-wealth, be perswaded to this duty of keeping a Journall, how easie were it for their posterity, or speciall friends, to write a history of their Lives, especially so far as concerned their parents, their birth and breeding, either in the University or Innes of Court; their great preservations from dangers, their great preferments to places of trust, with their employments and successe in those places, and such like? Other things might be added, as occasion is offered, from the relation of others; which as it would much conduce to the honor of the dead, so it would very far advance the good of those that survive them. Most people believe their eyes rather then their ears, and walk more by patterns then they do by any rules. *Mahomet* the Great, the first Emperor of *Constantinople*, did ever set before him the examples of *Alexander* and *Cæsar* in all his Wars, whom he laboured to imitate. And it is reported of *Themistocles*, that he had always in his thoughts the victories of *Miltiades*, which made him unsatisfied, till he had imitated him. Christians that have such a cloud of witnesses (not unlike the pillar of a *cloud* to *Israel* in the *wilderness*) may the better be guided through the dark labyrinths

of

of this evil world, till they come to that *Canaan* of unutterable joy and happineſſe, of which thoſe worthies are now made partakers. And indeed, who can behold their love to Gods truth, their zeal for his glory, their patience in tribulation, their courage in a good cauſe, their perſeverance in well-doing, their holineſſe of life, their prayers, faſting, tears, alms, temperance, modeſty, heavenly-mindedneſſe, with their triumph at their death; but muſt needs ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, *ſtir up the grace that [illegible] them*; ſtir the coals of their ſervent deſires, till they break out into a flame, in being followers of thoſe worthies as they followed Chriſt. The *Lacedemonians* for the better ſtirring up of young men to noble enterpriſes, uſed to have the ſtatues of their moſt famous Worthies, either Gown-men or Sword-men, ſet up in their Senate-houſe, with this ſentence in golden letters, *Si fueritis ſicut hi, eritis ſicut hi*: If you will be like theſe for their ſervice, you ſhall be like theſe for their honour. Some have taken good pains in writing the Lives and Deaths of ſuch as have deſerved well in their generations, a Work in this regard very commendable. How many ſuch examples would be preſerved, and left to poſterity, (which otherwiſe were like to be loſt) were this courſe of keeping Diaries obſerved?

2. This practice would bring Chriſtians into great acquaintance with God, and his moſt gracious nature. So the Pſalmiſt,

who

who having fully discourſed of his providence over divers ſorts of perſons, in anſwering their prayers, and relieving them in their neceſſities; concludes, *Whoſo is wiſe, and will obſerve theſe things, even ſuch ſhall underſtand the loving kindneſſe of the Lord.* Now what better way to obſerve ſuch things, then by a conſtant keeping of ſuch a Journal? Thence we may diſcern his loving kindneſſe. Pſ. 107. 43.

1. How full it is; who giveth us richly all things to enjoy. 1 Tim 6. 17.

2. How free it is; who doth all for us for his name ſake.

3. How firm it is; with whom there is no variableneſſe, nor ſhadow of turning; whoſe gifts and calling are without repentance. Jam. 1. 17. Rom. 11. 29.

And who would not endevour by all means to be wel acquainted with God, whom to know, is wiſdome indeed; to fear, is godlineſſe indeed; to enjoy, is happineſſe indeed?

3. It will from hence much inlarge our love to God; for we muſt needs love him that hath loved us firſt, eſpecially that hath loved us thus. Certainly the more we know God, the better we ſhall love him. *I will deliver him* (ſaith the Lord by the Pſalmiſt) *becauſe he hath ſet his love upon me; and he hath ſet his love upon me, becauſe he hath known my name. Even Publicans* (ſaith our Saviour) *will love thoſe of whom they are beloved, by whom they are rewarded:* And ſhall not Chriſtians 1 Joh. 4. 19 Pſal. 91. 14.

be in love with such a God, whose mercies
Prov. 8. 17. are more then we can number, greater then we can value? And will not this our love to God be beneficial to us? If we love him, he will love us again, and in his love there can be no lack, for they that seek him early
Joh. 14. 21, shall finde him. *He that loveth me* (saith Christ)
23. *shall be loved of my Father, and I will love him, and manifest my self unto him.* And again, *If any man love me, he will keep my commandements, and my Father will love him; and we will come unto him, and make our abode with him.* Now this God hath not onely enough in himself to enable him unto all this, (for he is the only wise and almighty God) but he hath also enough to encline him thereunto, for he is
2 Cor. 1. 3. the Father of mercies, and the God of all comfort. Yea, he hath enough to engage him; for he is in covenant with us, and that covenant is under seal, that by two immutable things, in which it was impossible for
Heb. 6. 17, God to lye, we might have strong consola-
18. tion.

4. It will much enlarge our hearts in kindnesse and compassion to our brethren;
Psal. 16. 2, 3. for *because* (as the Psalmist saith) *our goodnesse cannot extend to God, it shall to the Saints that are*
1 Joh. 3. 14. *in the earth.* And surely he that loveth God, loveth him also that is begotten of God. And such love to the Saints is very profitable,

1. For the present, for it is a good evidence *that we are past from death to life, because we love the brethren. He that loveth not his brother abideth in death.*

2. For

2. For the future; it shall be remembred and rewarded at the last day: For Christ will say to such, *In as much as ye did all this to one of these my Brethren, ye did it unto me. Come ye therefore ye blessed of my Father, inherit the Kingdome prepared for you from the foundation of the world.* Matt. 25. 34, 40.

3. The keeping of such a Journall, especially if we look often into it, and read it over will be a notable means to encrease in us that self-abasement & abhorrency of spirit that is most acceptable in the sight of God. The more we look upon the loving kindness of the Lord, the more vile shall we be in our owne eyes. *When I consider* (saith *David*) *the heavens, the work of thy fingers, the moon and the stars which thou hast ordained; What is man that thou art mindfull of him, or the Son of man that thou visitest him?* Alas, man is not onely frail, as a creature, but filthy also as a sinner, yet the riches of Gods grace overlooks all; so that God will bestow his thoughts upon him, and visit him. We may be very mindful of such as we do not, we cannot visit; but God will do both. *David* in another place goes a step higher, *What is man that thou takest knowledge of him, or the Son of man that thou makest account of him? Man is like to vanity, his dayes are like a shadow that passeth away.* Man is not worthy that God should cast an eye upon him, and make any account of him; and yet the highest Lord will take knowledge of the lowest worm; Majesty will make some rec- Ps. 8. 3, 4. & 144 3, 4.

koning of meanneſs. Oh! how will the ſe-
rious ſurvey of ſuch a Journal abaſe the ſoul
2 Sam. 9. 7, before the Lord! When *David* did but tell
8. *Mephibosheth*, what he would do for him, and he cryes out from the ſenſe of his owne vile-neſſe, *What is thy ſervant, that thou ſhould look upon ſuch a dead dog as I am?* A dog; yea, a dead dog; What more vile in the world? But when God told *David* how he would build him an houſe, and ſet up his ſeed after
& 7. 18, 19. him; he replyes, *Who am I*, and *What am I, that thou haſt brought me hitherto? And this was yet but a ſmall thing in thy ſight, O Lord; but thou haſt ſpoken of thy ſervants houſe for a great while to come.* If God be great and good in our eyes, we ſhall be little and vile in our owne ſight. If God be high in our hearts, we ſhall be as low in our thoughts, as we are in our deſerts. And this will be for our profit; for if we be mean in our owne account, God will ſet his
1 Pet. 5. 5. heart upon us, and magnifie us; for as *he reſiſteth the proud, ſo he giveth grace to the humble.*

6. This Journal, with a ſurvey of all the good things God hath beſtowed on us, and continued to us, will much provoke us to thankfulneſſe. They that have but heard much of Gods goodneſſe, cannot be unthankfull. Indeed, they that were born deaf remain dumb; they that could never hear, can never ſpeak. They that could never hear the voyce of the Son of God, and live, are tongue-tyed in his praiſes: But they that have heard of him by the ear, ſeen him

by

by the eye, and every day taste of his bounty, their mouths will ever run over with thanksgiving. Now certainly the more thankfull any man is, the more successefull. As faith is the way to thankfulnesse, so thankfulnesse is the way to thrive. It is said that *Aaron* had on his robe round about a bell and a pomegranate; the Bell signified thankfulnesse; and the Pomegranate fruitfulnesse. *He that offereth me prayse* (saith God) *glorifieth me; and to him that ordereth his conversation aright, I will shew the salvation of God.* I will not be in his debt, but work some great extraordinary deliverance for him. *Let the people praise thee, O God; yea, let all the people praise thee;* (saith the Psalmist) *Then shall the earth bring forth her increase, and God even our own God shall blesse us.* Prayers get mercies, but praises keep them and enlarge them, with a blessing; and a little blessed is better then the whole world enjoyed.

Exo. 18.34.

Psa. 50.23.

& 67. 5, 6.

7. Such a course would very much help our faith. Every experiment of Gods former goodnesse is a strong prop for our faith for the future. When *Moses* went up to the Mount to pray for *Israel*, and against *Amalek*, he took the rod of God in his hand. And the reason certainly was, because by that rod God had done wonderful things for his people and against their enemies; as by that he turned the waters into blood, by that he brought frogs and lice upon the land of *Egypt*, by that he divided the waters of the Red

Exod. 17 9.

& 7.20.

& 5. 17.

& 14. 16.

Sea. And the very ſight of that rod did encourage *Moſes* to truſt in God for the deliverance of his people, and the overthrow of their enemies; and that from the experience of his former goodneſſe. Now queſtionleſſe the beſt way to be ſtored with ſuch experiments, is to keep ſuch a Journal or Diary by us: And who can read ſuch an hiſtory, but muſt needs ſay, Why ſhould not I truſt to, and depend upon ſuch a God at all times, and for all things?

First, I ſay, *at all times*; for there is not *prius & poſterius in Deo*; firſt and laſt in God, as in man: He can do what he hath done, Pſal. 37. 5. *I am* is his name. *I have been young, and now am old*, was the language of *David*, but not of *David's* God.

Secondly, as *at all times*, ſo *for all things*; for there is not *majus & minus in Deo*, not more and leſſe in God, he can do what he will do; he can pardon all ſins as well as one, ſupply all wants as well as one, ſubdue all our enemies as eaſily as one. *I cannot do as I have done*, is the voyce of the creature, not of the Creator. See how *Jacob* reaſons from experience, Gen. 48. 15, 16. when he bleſſed *Joſeph's* Son. *The God which fed me all my life long unto this day*; *The Angell which redeemed me from all evill, bleſſe the lads.*

Now is not faith a profitable grace? Faith is the greateſt gather-good in the world: What need he care, why ſhould he fear, what can he want, that is rich in faith? For rich in faith, and rich in God, and he that enjoyes God,

God; shall inherit all things. By this faith strengthened, and by so many experiments thus enlarged, he may erect a monument, and say, *Hitherto the Lord hath holpen me.* And thereupon look up into heaven, and thus admire at the large allowance that is provided for him there, with the Psalmist; *How great is thy goodnesse, O Lord, which thou hast laid up for those that fear thee!* If my friend will give me such entertainment at an Inne by the way, how welcome will he make me when I come to his house? If earth be such, what is heaven? If my comfort in a cottage be so great, what are the joys of those everlasting habitations, not made with hands, but eternall in the heavens, where I shall have glory with a double *hyberbole*, καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰωνιον βάρος δόξης, *an exceeding weight of glory*. Oh! that our treasure were laid up in heaven, that our conversation were in heaven, from whence we look for the Saviour, the Lord Jesus Christ; *who shall change our vile bodies, that they may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.* Heaven wil make us amends for all, but Jesus Christ is better then heaven. *Jacob's* Sons met with hard measure whilest they travelled into *Ægypt* for food; but *I am Joseph your Brother*, and Governour of all *Ægypt*, did abundantly recompense them for all their trouble. After all our sorrows and sufferings in this vale of tears; *Fear not, it is I.*

Rev. 21. 7.

1 Sam. 7. 12.

Psal. 31. 20.

1 Cor. 4. 17.

Phil 3. 20, 21.

Gen. 45. 3.

All power is given unto me; your Captain, your Brother, your Head will ſatisfie abun-
Phil. 1. 23. dantly. *Paul* had a deſire to depart, and to be with Chriſt; which is far better. Riches are good, but Learning is better; Learning is good, but Grace is better; Grace is good, but Glory in heaven is better; Heaven is good, but Chriſt is far better. A picture of the globe of the whole earth, ſet out with all the brave things that Sea and Land can afford, with this ſentence encircling it round, *To be with Chriſt is far better*, is a Chriſtians emblem. Indeed Jeſus Chriſt is a Chriſtians
Pſal. 16. ult. heaven; *in whoſe preſence there is fulneſs of joy, and at whoſe right hand there are pleaſures for evermore.* Whither he bring us, who hath ſo dearly bought us; to whom with the Father, and the Holy Ghoſt, be given by us and all his Saints, all honor and glory, now and for evermore, *Amen.*

Παύλου δόξα θεῷ.

Chriſtianus gratulabundus.

BRITISH MUSEUM

Exod. 28. 34.

FINIS.

The Contents:

CHAP. I.

The Preface, wherein an entrance is made to the words, and the duty of a Journall or Diary is propounded. pag. 1

To forget Gods mercies a provoking sin. 2
God is very gracious in affording means for the helping of our memories. 5

CHAP. II.

The matter whereof a Journall or Diary is compounded, and first Nationall and publick. 14
1. *Take notice what Governours have ruled over us.* Ibid.
2. *What Religion was by such countenanced.* 16
3. *How variable the condition of the Times have been.* 19
4. *What*

4. *What remarkable judgemints God hath inflicted upon notorious offenders.* 22
5. *What the Nationall sin for the present generation may be: It's good to know that.* 25
Some times have been more notorious for Drunkennesse. 26
Some for Swearing. 27
Some for Pride and Ambition. 28
Our generation (as some think) most guilty of Contention. 30
Some think, Hypocrisie. 33
Some think, Apostasie. Ibid.
Enmity against the Kingly government of Christ in his Church is the sin of this age. 39

CHAP. III.

What personall and private passages of Providence those are which ought to be recorded in our Journall or Diary. 48

1. *Keep an account of our conversion.* Ib.
2. *Of all divine assistance, either for the doing of that which is required, or the bearing of such evils as are inflicted.* 51
3. *All deliverances from dangers.* 55

4. *All the men and means God hath used for our good.* 58
5. *All the returns of our prayers.* 62

CHAP. IV.

The manner how a Journall or Diary is to be used, and first what is to be done by way of observation. 66

1. *Labour to see and observe God in all things.* 66
2. *Labour to see and observe all things in God.* 70
3. *Observe the wayes and means by which all good things are conveyed to us.* 74
   1. *By Christ savingly.* 75
   2. *By the promise certainly.* 79
   3. *By the creatures sensibly.* 85

Wherein observe Gods wisdome in the choyce:
   1. *Of the instruments that are used.* 86
   2. *Of the the time.* 89
   3. *Of the measure.* 93

In all which hold fast these three conclusions:
   1. *Where God sees any fit to use more, he can afford more.* 98

2. *That it is a mercy when our minds are conformable to our means.* 99
3. *That God hath many wayes to throw these things in to us, and as many to take them from us.* 100

CHAP. V.

The manner how a Journall or Diary is to be used, according to the rules of Practise. 102

1. *Look often upon the Journal, and read it over.* Ibid.
2. *Cast up all your wants.* 105
3. *Reckon how many ways those wants are supplyed with other comforts.* 107
4. *Take great notice of the peculiar excellency of all Gods dispensations towards you, above the world.* 109
5. *Take heed that the want of some comfort do not rob you of all other.* 114
6. *Reckon much upon what you may want.* 115
7. *Study much the vanity of all Creature-comforts.* 118
8. *Be very moderate in the use of these things.* 122

9. *Trust not too far, depend not too much upon men.* 124

CHAP. VI.

More rules of the same kinde, that concern our practice. 128

10. *Ask your own hearts* 3 *Questions.* Ib.
1. *What honor do I bring to God for all this.* Ibid.
2. *What good do I to my neighbor.* 131
3. *What good do I reap by all for my self.* 137
11. *Labour to be thankfull for all.* 140
1. *Especially for Jesus Christ.* 141
2. *For afflictions.* 142
3. *For preservation from scandals.* 144
4. *For heaven.* 146
12. *Declare to others what God hath done for you, to provoke them to blesse God with you, and for you.* 148

CHAP. VII.

An use of Exhortation, wherein Christians are perswaded to keep such a Journall or Diary. 150

Directions to further this work. 151
1. *Often remember your ſinfull eſtate.* 152
2. *Remember your low & poor eſtate.* 155
3. *Labour to underſtand every mercy a-right.* 156
4. *Take notice of the actings of God, whileſt they are new.* 158
5. *Love the Lord for his goodneſs.* 161

CHAP. VIII.

Arguments propounded that may provoke Chriſtians to keep ſuch a Journall. 164
1. Ab excellenti, *It is an excellent duty.* Ibid.
2. Ab æquo, *It is very juſt and equal.* 167
3. A neceſſario, *It is very neceſſary.* 170
1. *In regard of the badneſſe of our memories.* Ibid.
2. *To prevent the great ſin of unthankfulneſſe.* 171
3. *To prevent the great danger of forgetfulneſſe.* 172
4. Ab utili, *It is a profitable courſe, and that in 7 regards.* 174
1. *It would be an excellent way to perpetuate the memoriall of ſome, and promote the good of others.* 175

2. *It would bring us into great acquaintance with God.* 176
3. *It would much enlarge our hearts with love to our God.* 177
4. *It would enlarge our hearts with kindneſſe and compaſſion to our Brethren.* 178
5. *It would much encreaſe in us ſelf-abaſement of heart.* 179
6. *It would provoke us to thankfulneſſe.* 180
7. *It would very much help our faith.* 181